

THE CONGREGATIONALIST

Boston Thursday 2 May 1895

MAYFLOWERS

WHAT singing of the storm, O forest flower,
What stir of rhythmic pines,
From drooping boughs what dripping of the shower,
Fashioned your lovely lines!

What melody of tides along the shore,
Sobbing from shelf to shelf,
What song the brooding mother-bird sings o'er
In silence to herself!

What flush of timid sunrise, filtered through
The dusk with roseate glint,
What moonbeams in the mold and dark and dew
Painted your perfect tint!

What more than tropic winds, just this side heaven,
What airs from Paradise,
Blown deep within your heart of hearts has given
This sweetness to your sighs!

The savage changed his sad and darkling mood,
And melted in the gloom
To music of the wild and murmuring wood
When his foot crushed your bloom.

And naught to him the separating seas,
Naught seemed the wintry death,
When the glad Pilgrim first upon his knees
Breathed your delicious breath.

And naught to me shadow of grief or strife,
While your mysterious birth
Blazons the beauty that the Spirit of Life
In passing gives the earth!

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD.

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Volume LXXX

Boston Thursday 2 May 1895

Number 18

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Dr. Dunning's seventh letter appears this week.
April 15-May 12: Palestine, Syria. May 14: Beirut.
May 15-24: The Aegean Sea, Cyprus and Smyrna.
May 25-29: Athens.
May 31-June 5: Constantinople.
June 6-10: The Danube, Buda-Pesth and Vienna.
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IT was something of an experiment, in these days of many meetings, to hold in Boston a series of four gatherings devoted exclusively to foreign missions. Yet their projectors counted on a large measure of support from the local churches, and they were not disappointed in the attendance and interest manifested. The missionary cause is still dear to the hearts of our church people; and as in the case of all good causes, though they may need the stimulus of occasional gatherings like this, when once aroused they return to their respective churches to kindle the enthusiasm of others, and thus the benefits of such meetings as were held in the city last week are scattered far and wide. It was cheering to see so many local pastors in the audience. The predominant note of the speeches was loyalty to Jesus Christ and to the American Board as the agent of the Master in carrying out his gracious designs for men. Not an echo of old controversies was heard in Park Street Church last week. If the Board had ever lost in the least its hold on any of the churches, it has fully regained it. They are a unit in their confidence in it and their desire to see a magnificent advance all along the line. Surely such a demonstration of the affection of Congregationalists for it as was made last week is convincing proof that the debt is to be paid and the Board ere long to enter upon a new era of prosperity and usefulness.

The death, within a day or two of each other, of two such useful and honored laymen as Hon. Hamilton A. Hill of this city and Col. Franklin Fairbanks of St. Johnsbury, while it lessens the number of those to whom the denomination has looked for one service or another, suggests the thought of the important place which laymen fill in

our ranks. Here are two men—one of whom by his large benefactions and sagacious judgment in practical affairs, and the other more especially by his historical investigations and his literary contributions, although no less generous according to his ability—who have performed a valuable and lasting work. Prominent as ministers have been in defending, expanding and extending our polity, we must not forget that the history of our denomination is a history of large and fruitful activity on the part of the laity. It is they who have aided in determining the policy of local churches and of our great benevolent societies; it is they who have furnished the resources wherewith to carry on our rapidly expanding work. In future years may there not be lacking laymen who shall serve our churches as faithfully as did Mr. Hill and Colonel Fairbanks.

Religious and pseudo-religious faiths must be judged by their founders. Men do not gather grapes of thorns, or figs of thistles. Madame Blavatsky gave theosophy whatever prominence it has today and wrote more copiously about it than any other person, and yet she is now generally considered to have been an impostor, the Society for Psychical Research after a thorough investigation declaring that she has a title to permanent remembrance as "one of the most accomplished, ingenious and interesting impostors in history." Most prominent among American theosophists is Mr. Judge, whom Mrs. Annie Besant and the Indian section of theosophists have placed in a niche alongside of Madame Blavatsky, accusing him of "forging mahatmas." The chief interest the public has had in the annual meeting of the American theosophists, held in Boston during the past week, has been in waiting to see whether Mrs. Besant's estimate of Mr. Judge would be approved, but it has not been. How many more earthly idols must Mrs. Besant see shattered before she ceases putting faith in mortal man?

An esteemed correspondent proposes a change in the time of holding services of ordination or installation to which councils have been invited. His point is that often there is too little time between the assembling of the council and the public exercises toward which its deliberations move. Embarrassment especially arises when the candidate's credentials or theological views are not altogether satisfactory, or when there has been some irregularity in ecclesiastical procedure requiring deliberation and perhaps further investigation. When the council knows that the audience is soon to assemble with high hopes, and that a program has already been devised, it hesitates to delay proceedings, and consequently occasionally passes hasty judgment and takes steps in the dark. Those difficulties would be avoided, thinks our correspondent, if several days were to elapse between the session of the council and the public exercises. The

former would thereby gain in dignity and effectiveness, and attendance upon the latter would not ordinarily be diminished. There is considerable force in this argument which we have outlined, and it is well worth consideration.

We have been occasionally asked what a church should do when it finds that some member has, without notice, united with a church of some other denomination, such as the Protestant Episcopal. Of course such an abandonment of a solemn agreement is a gross violation of ordinary integrity. The person voluntarily became a member, and agreed to worship and work with the church which received him upon his pledge. If he desires to cease the worship which he has pledged, he should frankly ask the church to relieve him from his promise. As it is, he is living in an open violation of his pledged word. It is not a question of ecclesiastical fellowship, but of integrity. We think, however, that the error in such a case is generally one of stupidity, and not of malice. Hence we favor a simple declaratory vote, which shall state the fact as mildly as possible and drop the name from the roll. Indeed, the real fault is probably with the minister of the other denomination, who ought to instruct his candidate in a matter of Christian veracity and honor.

Humility and impudence seem to be a whole world apart, and yet they occasionally use the same form of words. The man who picks your pocket while he kneels at your side confessing with you that "we are all miserable sinners" is by no means unknown in our city churches, nor is the scandal monger wholly oblivious to the fact that to err is human, as is proved by apologies expressed or implied for telling the news of some new error. A curious instance of this impudent self depreciation is reported from California, where a man widely known in racing circles and to the public for his wealth and eccentricities entered a plea in defense to a suit brought against him by a woman that "his reputation was so bad that any woman of the world should have known that he was deceiving her, and she should not have been in his company." We doubt whether the law will allow a man to plead his own shamelessness as a defense for crime, but the incident is worth noting both because, if true as reported, it is a piece of monumental impudence, a glorying in shame, whose end, the Book says, is destruction, and because it is an extreme instance of the very common excuses of wicked men, too many of whom are fond of saying, in effect, that they are so bad that we must expect nothing good of them. The only element of truth in the plea, as reported, is the suggestion that a woman who values her good name would better not be seen in the company of men of tarnished reputation.

The West certainly seems to be thoroughly alive to the importance of considering social

questions in the light of the gospel. Last week there came together at Chicago Commons—the social settlement instituted by Chicago Seminary—a group of earnest pastors, who spent the entire week conferring upon problems of social reform, helping the poor and the extension of Christian influences to those now untouched by them. This body of clergymen had very competent leadership in their discussions, such men as Percy Alden, warden of Mansfield House, London, now in this country for several weeks, Rev. A. H. Byles, the champion of the Pleasant Sunday Afternoon movement, Professors Harper and Bemis of the University of Chicago, President Finley of Knox College and Dr. Boardman of Philadelphia giving forth of their best thought upon these pressing themes. Our advices from this notable gathering show it to have been characterized by an intensely devotional spirit, the “retreat” idea being kept well to the front. It certainly must have been an advantage in the discussions to hold them in a house located in the heart of the densest and most needy population of Chicago. Social questions debated in such an environment assume a somewhat different aspect from that which they have when viewed in the cloister far distant from the sight and sound of human suffering.

Similar in character and purpose to this Chicago conference is the School of the Kingdom, projected by Iowa College for the week beginning June 26. For several years summer gatherings at Grinnell of earnest students of social problems have promoted a fellowship between them and set in operation influences that have affected the country at large. The forthcoming meeting is a natural development from its predecessors, though the program is considerably more elaborate, outsiders like President Slocum, Dr. Ecob, Professor Commons and Archdeacon Charles Wood joining with President Gates, Professor Herron and other members of the Iowa College faculty in directing the thought of the gathering. Evangelization, too, is to have its due attention through the addresses of Rev. B. Fay Mills and Mr. S. H. Hadley of the Jerry McAuley Mission. This school may be expected to bring to the front the newer ideas respecting the duty of the church to the world that have been emanating from this institution of late years—ideas which have seemed to many of us open to the charge of being partial and unscientific, but which certainly contain a good measure of truth and suggestiveness. At any rate, they are ideas which are in many minds today, and which will gain clarification and value by free and frank expression.

The *Examiner* argues editorially at some length for the establishment of Baptist denominational schools, on the ground that Roman Catholics, Episcopalians and others maintain such schools and that Baptist children are in a danger of being seduced from their denominational faith which sectarian schools would remove. We are a little surprised by such an utterance. The sectarian spirit is disappearing by degrees and is being succeeded by a spirit of Christian fellowship which does not interfere with hearty denominational loyalty. This change is in the right direction and anything tending to interfere with it is to be regretted. Schools under predominantly denominational control often are eminently

successful, but schools established chiefly to promote denominationalism are very different and seldom amount to much educationally but become centers of religious pettiness and bigotry. The *Examiner* seems to favor the latter sort but we presume it actually has the former in mind. Probably its appeal will not receive a very general response. Most people are satisfied with the good public or unsectarian private schools which exist everywhere in this country, and it is being recognized more thoroughly every day that in religious matters fellowship is more Christlike than exclusiveness.

THE COLLEGE SETTLEMENT AS OUTSIDERS SEE IT.

College settlements have now been in existence long enough to warrant the passing of judgment upon the work which they have already accomplished and the method and motive of their labor. When the idea began to find its first practical expression on this side the water seven or eight years ago, the Christian public was in a questioning attitude, friendly in the main toward the undertaking, but needing considerable illumination as to the precise ends which settlements are designed to serve. This questioning spirit has no doubt given way in large measure to confidence and often to hearty co-operation, as plant after plant has sprung up in one or another of our great cities. New York has today no less than seven and Boston and Chicago three or four apiece, each apparently in its own sphere serving its neighborhood and helping forward that movement of brotherhood which is so characteristic of the age in which we live. At the same time not a few thoughtful and influential persons among us are still asking candidly whether college settlements are worth while, whether they are managed wisely and efficiently, and whether they are appreciable factors in the working out of our social and industrial problems.

Such questions as these are brought freshly to mind by the assembling in New York this week of settlement workers from various parts of the country to confer as to methods and objects. It is the first national assemblage of the sort, and good cannot fail to come from comparing the results of experience and observation. The college settlement movement realizes the need of self-definition. It has been thus far so largely a thing revolving about a few strong personalities, who have shaped it according to their individual bent, that it has lacked the solidity and potency that go with a cause established on certain well-defined principles of action. It has had to encounter what is always so detrimental to a new religious or charitable movement—the patronage of those who are quick to ally themselves with the latest and most novel enterprise in behalf of suffering humanity and as quick to grow lukewarm in their devotion to it. It has, now and then, drawn into the ranks of the active workers, despite vigilant care in selecting them, some who have proved unsuited to the vocation, and who, perhaps, conveyed to the public a false impression of the settlement idea in operation.

But having survived its early and critical years, and having secured for itself a compact though not large body of earnest friends, the movement is now warranted in claiming a greater measure of sympathy on

the ground of what it has already accomplished. It has certainly helped to bridge the chasm between classes. It has imbued rich and poor alike with consideration and regard for one another. It has made the capitalist more willing to unclasp his purse strings and to try to do justly by his employes. It has exercised a healthful restraint upon the labor agitator by showing him that progress is made through evolution and not through revolution. And in all our great cities, as our New York letter this week effectively shows, it has accomplished certain definite things in the way of remedying abuses, promoting good government and securing better sanitary conditions for the crowded dwellers in the congested sections.

For all this and more the settlement idea stands. And having said this much we feel at liberty to speak of one or two particulars in regard to which, in our judgment, there is need of watchfulness. Such a conference as that at New York will doubtless consider the work in all its defects as well as in all its possibilities, and will devise means to profit by whatever friendly criticism may have been made during recent years.

The impression prevails to some extent that college settlements are too largely schools of investigation rather than centers of activities. Of course no great wrong in society can be righted without careful study of the causes, but it would be unfortunate if settlements came to be looked upon simply as laboratories where young men and women went to spend a few years between college and active life to study humanity at close range. Under this conception, no doubt, the inhabitants of slumdom take on an interesting, almost a picturesque, aspect, but he who is governed chiefly by the investigating motive is apt to sink his interest in individuals in his profound but somewhat diffusive regard for Man.

We have noticed, too, in some settlements an indifference to, or a disesteeming of, already established agencies for social amelioration. Doubtless some of the old-time charitable and religious work in the lower sections of our cities is open to criticism as narrowly conceived and poorly executed. At the same time a vast amount of good is being and has been done for years and years by the patient city missionary and the consecrated Salvation Army lads and lasses in the days before slumming became a fashionable pastime. At any rate, college educated men and women should be broad enough to see that the impulse to helpfulness fulfills itself in many ways and facile enough to league themselves with any and all instrumentalities that make for social betterment.

It ought to be remembered, too, and we presume most college settlement workers are aware of the fact, that these undertakings are not the final form in which the desire for social leveling is to express itself. A college settlement is at best only an artificial household. It is in no sense a home that can serve as a model for other homes. When Mr. Buchanan in London and Prof. Graham Taylor in Chicago move their families from a pleasant residential section into the poor district, they are furnishing to the neighborhood an actual type of what a home should be, just as the missionary does who goes to the frontier or to foreign lands. But a college settlement can be little more than an attractive social center, whose hold on the neighborhood must therefore be secured not only by ministering to it, but so

far as it can by bringing the dwellers thereabouts into organic, and perhaps into administrative, connection with its life.

To just what extent a settlement is a religious force depends, in our judgment, altogether upon the characteristics of its leading workers. We have asked Miss Vida Scudder to give our readers the benefit of her observation and experience on this point, and her article appears elsewhere in this issue. With her large and noble outlook upon the subject we are in cordial sympathy, and yet we have sometimes feared that, in their anxiety to avoid anything that savors of proselytism, settlement workers overlook the great yearning which is deepest in the heart of Protestant, Catholic and Jew for the consolations and inspirations of religion. It is our profound conviction that only the religious motive can sustain permanently the settlement movement at the level which it has attained. A transient interest in social questions may lead this or that young man or woman to spend a year or two at the North End or down in the Bowery, but for that life and death grapple with poverty and crime going on year after year, like that of Charles L. Brace, a great faith in God, as well as in man, is essential. We are equally sure, too, that while every wise effort should be made to secure better lodgings, cleaner amusements and broader parks for the poor, any program that lays chief emphasis on the betterment of external conditions ignores human history and trifles with the truest, divinest aspirations of the human heart.

LOYALTY TO HONEST MONEY.

The leading issue in the coming presidential campaign is being defined rapidly. It is whether free coinage of silver at the ratio of sixteen to one shall prevail or not, whether the money of this nation is to be cheap or sound. It is well that the issue is put before the public so clearly. It is time to settle it and to do away with the uncertainty which has aided so greatly in causing the financial distress of recent years. We trust that the campaign may be carried on vigorously but good-naturedly, and with a prevalent purpose to learn and act upon the truth. An educational campaign always proves advantageous to the nation, whatever its immediate result.

It must be borne in mind that there is sturdy sincerity of conviction upon each side. Undoubtedly some well-known men have taken their respective positions merely for political reasons, and, it is to be hoped, may prove at last to have thus dug their own political graves. But the great mass of the people are sincere and honest, and only need to be properly enlightened. He who fails to appreciate this and berates his opponents will only find that he has injured his own cause.

We trust and believe that the outcome will be the complete and final defeat of the free silver movement. If that policy should prevail, the most general and terrible financial panic in our country's history would follow speedily. There might be an abundance of so called dollars among us, but they would not be worth much more than from sixty to seventy cents apiece to begin with, and the more that additional dollars should be coined and put into circulation the less each individual dollar would become worth. It is tempting to think of paying a debt of a hundred dollars with a hundred

nominal dollars really worth only seventy. But it is dishonest, and that ought to settle the matter.

But there is another fact to be considered. Every one of us, whether debtor or creditor, has to make purchases. If a hundred dollar debt could be paid legally with seventy silver dollars, the boot would be on the other foot when payment should come to be made for the necessities of common life. A barrel of flour or a pair of shoes, worth perhaps five dollars, would cost between six and seven. Sugar, molasses, tea, coffee, meats, vegetables and clothing would go up in price similarly, and so would everything else. The more so called dollars, or of their paper representatives, in circulation, the more of them it would take to make a trade, until at last the dollar would come to have so small a value that business would collapse, or a reaction in public opinion would occur, and, enlightened by a bitter although needless experience, people would once more demand sound money instead of cheap, a silver dollar equal in purchasing power to one of gold.

Moreover our trade with foreign nations would be injured seriously, if not ruined temporarily, by free silver. The belief that the United States can stand independently in commerce or can compel other nations to adopt our silver theory is wholly delusive. It is contrary to both common sense and experience. If an international agreement to enlarge the proportionate use of silver in commerce were to be made by the five or six chief commercial nations, the risk to us as a people of adopting the proportion agreed upon would be much diminished. But until such an agreement has been put into formal operation it would be suicidal for us to adopt a more liberal policy towards the use of silver. And there is very little likelihood of any such international agreement in spite of some occasional and respectable individual utterances in its favor.

The only wise, safe, honest course for the United States is to abandon as soon as possible and forever all idea of cheapening the purchasing power of our dollar. We have every confidence that by this time next year the American people will have become convinced of this, thereby once more demonstrating its possession of sterling, trustworthy common sense.

LEARNING BY DOING.

It is said of Thackeray that, on being told by a German artist whom he met in Rome that he had learned to read English from Vanity Fair, he replied, "And that was where I learned to write it." It is true that endeavor is at once the test of capacity and the method of accomplishment. Men learn by doing, some under the direction and with the counsel of a teacher, more perhaps by their own unaided efforts. The teacher's help is valuable, but not often indispensable, if there be, first, the natural capacity and then the persevering will. Instruction smooths the way, and helps to keep us from wasting time on blunders, but there are many things to learn after the instructor's last word has been spoken; and it is only then that the real power of the man appears.

We have taken one illustration from the art of literature, we might take another from the art of painting. The painter goes to school or studio to learn the technical details of his work, but he learns them

there in actual painting, and his own true individuality seldom appears until he has cut loose from a master and begun to choose his subjects and develop his method from his own individual experiences. Inness was a self-taught painter. Raphael's works painted in Perugino's studio are hardly to be distinguished from those of Perugino. It is in actual work that the artist "comes to himself" and learns the secret which is to make him great.

Now Christianity is a thing which must be learned by doing it. "The words that I speak unto you are spirit, and are life," said Christ, and life is known by living. The expert in regard to Christianity is not the man who has learned about it, but he who has lived it. Men are sometimes held back from active Christian experience by their own lack of experience. They want to know about what they are to do before they undertake it, and they can only learn by doing.

The way to build a character is to build it, learning by mistakes as well as triumphs, and seeking aid wherever it is to be found. To him who endeavors, God sends aid. To him who stands still, God only sends invitation, an invitation to take the forward step which is the beginning of the continuing journey. In the figure of Christ's own story, the pound employed increases to five pounds, or ten, while the pound hidden away is of no use, and its hiding brings condemnation.

Courage to launch out, to venture all for Christ, is the beginning of all Christian experience. The voyage brings the secret of the sea. He who clings to shore can never learn it. Men want to sail with Christ, and yet keep fast the rope that ties them to the shore, and they keep fast to the shore! The one way to enlarge Christian experience is to do something, make something, venture something, for Christ. There should be no dead uniformity of endeavor, but we should try to serve him in the way that is peculiar to our own individuality. In inventing, we shall find ourselves. In doing, we shall learn to do. In venturing, we shall find ourselves at home with him.

THE MEANING AND VALUE OF THE COMMUNION OF SAINTS.

It means sympathy, support, suggestion, co-operation, and that peculiar inspiration which is due to numbers and mutual interest and enthusiasm. It means all these as afforded not only by our fellow church members, but also in a real sense by our fellow Christians throughout the world. It means that the redeemed and the angelic hosts in heaven take a real, sincere interest in Christ's earthly followers, and in some manner and to some extent are able and glad to be of service to us. It means all this day by day and week after week forever.

The value of such communion is suggested by its meaning. It nerves and encourages us. It revives flagging energies. It drives away despair and fear. It cheers in hours of loneliness. It brings heaven close and renders the cultivation of the heavenly spirit more easy. It shows us how much of Jesus Christ there is in his earthly disciples. It turns our thoughts more appreciatively to him as the source and center of our happiness and hope. It teaches us the substantial unity of Christianity in spite of its divisions, and suggests

its triumphant power, in spite of temporary obstacles to its progress.

If Christians would cherish for each other more of that loyalty which members of worldly orders or societies often exhibit, and if they would commune more with each other about matters of common interest, taking counsel together as fellow-servants of Christ, Christian fellowship soon would assume again the aspect which it had in the apostolic days. Its meaning and value seldom are comprehended fully in these times, and by the failure to appreciate them a grave loss is suffered.

THE WEEK IN REVIEW.

The Betrayal of the People in New York.

The record of the New York legislature controlled by Republicans, during the past week, is a black one, satisfying none but the bitter partisans and serving only to emphasize the necessity of future, thorough work in repudiating all men responsible for the record made. Mayor Strong must soon reveal his hand and side with the men who elected him as a non-partisan or with those who want him to favor a continuance of the bi-partisan deal by which it is so easy for the city and citizens to be robbed and the police force degraded. He must make his choice between the favor of bosses or the people, and such acts as the reported intention of placing Hon. Theo. Roosevelt in power, as one of the Republican police commissioners, will not persuade the people to overlook the principle sacrificed because of the good man gained. Some day New York will have a legislature, we trust, that will care enough for the public schools of New York City to at least discuss a bill emanating from expert educators intended to reform glaring abuses. The present legislature last week treated such a bill as if a matter beneath contempt. Some day New York will have a legislature so responsive to the popular will that it will not need to be dragged by the Executive into action which may give New York City police magistrates that are trained in legal matters and above collusion with criminals and a venal police. Some day it will have a legislature whose actions will not demand investigation while in session, nor force men to commit suicide in order to forefend betrayals of fellow-bribers. When will this come? When the decent men of New York unite and declare themselves free men.

Judicial Decisions.

The Supreme Court, provided Justice Jackson is able to sit with his colleagues on that date, will give a rehearing on the merits—not the technicalities alone—of the Income Tax Law on May 6. This is an unusual if welcome decision, surprising alike to the attorney general and the legal advisers of those who are combating the law. It may indicate that the court has felt the lash of criticism and intends to obey so far as the strictures justly bear upon the form, though not the essence, of the decision, for the court is, and ought to be, above vacillation or influence by the popular will. Be that as it may, Justice Jackson, if he sits, will virtually be an umpire vested with great power, and the incident will show again how often our political system makes one man the supreme arbiter of the acts of his fellows. The conflict between the State officials of South Carolina and the Federal authorities, which must follow as a result of the injunctions issued by Judge Goff,

will renew in that State and throughout the nation a controversy which we thought the war had settled, but which must be constantly recurring so long as racial antipathies and carnal appetites exist. Judge Goff has given an opportunity for a square test of the Dispensary Law's efficacy in preventing a South Carolinian from buying liquor without the State and bringing it within its borders and selling it. Governor Evans insists that the State will continue to restrict such interstate commerce. Judge Goff also has listened to those who insist that the approaching Constitutional Convention in South Carolina intends to adopt a constitution which will disenfranchise men guaranteed that right by the War Amendments, and he has enjoined the proper persons from proceeding with such action. This will be a case well worth watching, for it has in it issues of gravest import to the political units and individuals concerned.

The Nicaraguan Situation.

British marines guard the customhouse at Corinto on the west coast of Nicaragua. The British flag floats over the seat of custom, and formidable representatives of the British fleet in the North Pacific are anchored off the town, prepared to bombard it, given certain conditions. The Nicaraguan officials have left the city, the national Government shrewdly has declared Corinto not a port of entry, the angered population and some of the national army are encamped just without the city; feeling is high, direct telegraphic communication with the outside world has been shut off, and the Nicaraguan Government has replied to Great Britain's renewal of her demands and forcible occupation of the customhouse by refusing to make the payment of \$75,000 or to comply with Great Britain's other demands, Nicaragua reasserting the injustice of Great Britain's claim and reaffirming her desire to have all matters submitted to arbitration. Obviously this blunt refusal, together with the shrewd device of cutting off Corinto as a port of entry and thus defeating the British intent to collect the indemnity demanded by seizure of import duties, have not simplified the situation or lessened the likelihood of the United States being involved more than it was when the British marines landed. The lack of official statements of the United States' position in this controversy is not commendable, and if remedied would save our diplomats from much unnecessary suspicion and oburgation. But it seems clear that the Department of State and the President have decided, in accord with precedents, that the United States has no authority, either in international law or in the unwritten custom called the Monroe Doctrine, to prevent any foreign power from demanding indemnity from Central or South American republics for injury done to foreign subjects or interests, so long as such foreign powers do not proceed to destroy the autonomy of the republics, establish a protectorate or seize territory. In this spirit then, after endeavoring to induce Great Britain to arbitrate, after securing an extension of the time in which the indemnity might be paid, the United States has said to Great Britain and Nicaragua: "My duty has been done in the premises. Proceed. New complications will be watched and met as they arise—not before."

The effect of this attitude upon the nations involved and upon individuals at home will vary. Great Britain may be scheming

to make Nicaragua a second Egypt, and to control the new canal. Her foot once planted on Nicaraguan soil may never be removed. There are those who believe her capable of this (as we understand it the Clayton-Bulwer treaty makes it impossible so long as the treaty stands and Great Britain accepts treaty obligations) and who deny that the authorities in Washington have any discrimination or patriotism. They assume that it is our rôle as a nation to assume the impeccability of all Latin-American statecraft and presume the Machiavellian quality of all British diplomacy, wherefore we must keep an attitude of chronic hostility toward Great Britain and pose as the invariable defender of southern republics no matter what they do. We have faith enough to believe that the Administration is well intentioned and watchful, and that if we must interfere to protect ourselves or our sister republics it is necessary to have overt acts rather than unfriendly suspicions to dispute over. There is no question but that every move made now is watched with intense interest in Europe and in the southern republics. All the more reason for wisdom and deliberation. Moreover, graver questions are at stake in Venezuela and the Orient, and precedents established now may have untold value in the near future.

Opium Commission Report.

In September, 1893, a British Royal Commission was appointed to inquire into the opium question. Lord Brassey was made chairman, prominent Indian officials—native and British—were associated with him, testimony was taken in England and then the commissioners proceeded to India, where a vast amount of testimony from officials, native administrators, missionaries and physicians was gathered. Some of the questions set before the commission were:

Whether the growth of poppy and manufacture and sale of opium in British India should be prohibited, except for medical purposes, and whether such prohibition should be extended to the native states?

The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (a) the amount of compensation payable; (b) the cost of the necessary preventive measures; (c) the loss of revenue.

The consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people.

The commission has reported to Parliament and, if the meager abstracts cabled from London are trustworthy, it has rejected, by a vote of eight to one, the proposition to prohibit the use of opium, the preponderance of the testimony, especially the medical, being "that the temperate use of opium in India should be viewed in the same light as the temperate use of alcohol in England," which, being interpreted, means that the ethical standards of British officials and interested persons have had more weight with the commission in determining the matter than have the opinion of witnesses like Drs. Bushnell and Andrew—the American women physicians—and the missionaries who labor in India. It is quite safe, if not very pleasant, to say that if the second of the inquiries mentioned above had not risen up before the commission the third might have had a different answer.

Madagascar, France and the United States.

France has failed so completely as a founder and administrator of colonies, and the load of taxation her people are carrying now because of the colonies in Asia is so heavy, that one wishes a mighty force

could intervene to save her from the consequences of her attempt to subdue and rule Madagascar, and this, viewing the subject solely from the standpoint of a secularist. But when the success of France means not only heavier taxes for the French, but a subversion of the civilization that Madagascar has attained unto mainly through the labors of our British Congregational missionaries, when it means a bitter war forced upon a peaceable, happy people with the misery and degradation that follow a war waged by France, then the Christians of the United States begin to have a peculiar interest in the problem. The arrival of an American citizen, formerly a United States official in Madagascar, as a prisoner in shackles in France, intensifies whatever interest may be felt by Americans in the situation in Madagascar. It imposes the duty upon our State Department of acting in a more important matter even than the question of the justice or injustice done to Mr. Waller, viz., acknowledging or denying the French claims to Madagascar. Lord Salisbury, for purposes of British aggrandizement elsewhere, gave over Madagascar to France in 1890, but the United States as yet has not recognized the French Protectorate. Lord Salisbury insisted in the Anglo French treaty that the rights of all citizens and all religions should be recognized by France, but the Hova Christians and the British Congregationalists place no faith in the French pledges. Descriptions of the way in which the native dynasty is preparing to fight the French read like Old Testament narratives, or the history of the crusades. Resistance is made synonymous with religious duty, and God is expected by his direct intervention to offset any advantages which France may have.

Japan—Her Friends and Foes.

While it is not declared officially that Great Britain has made a compact with Japan which gives the latter the moral and physical assurance which such an alliance implies, the fact is assumed now by all who discuss the situation and is responsible doubtless for the united action of Russia, Germany and France in requesting—not insisting—that Japan desist from seizing even temporarily any portion of Manchuria. Such an alliance between Great Britain and Japan, as Mr. Henry Norman pointed out and pleaded for in his book, *The Peoples and Politics of the Far East*, is a combination of land and naval forces which is irresistible, especially if it have the quasi support of the United States. By such an alliance Great Britain deserts China, hitherto her friend, and Japan unites forces with the less dangerous and more civilized of her hitherto disliked rivals—Great Britain and Russia. Assuming that the new and strange Triple Alliance of Russia, France and Germany will persist in its demands upon Japan, there are excellent reasons for believing that Japan need not and will not yield. But already there are signs of the disintegration of the alliance. The French people are revolting from a compact with one foe—Germany—which has for its purpose the strengthening of the hands of another foe—China. German diplomats, legislators, editors and people are amazed at the emperor's decision to help pull Russia's chestnuts out of the fire. And Russia realizes that until she completes the transcontinental railroad she cannot, save with great difficulty, mass troops in time or

force enough to stand against Japan's trained and victorious armies.

The Attitude of the United States.

Dispatches from Tokio report that our minister is working to induce Japan to accept Russia's suggestions, Russia being an old friend of the United States in diplomatic negotiations affecting our interests in the Pacific as well as in Europe. It is asserted also, as implied above, but not on reliable authority, that there is a secret understanding by which the United States is to lend its support to the Anglo-Japanese alliance. The past relations between the United States and Japan have been such as to give us a great moral influence in determining Japanese statecraft. We do not believe that our Government will depart now from the time honored custom of non interference in foreign complications, and yet it is easy to see how, preserving this attitude, our diplomats could easily let it be known that the American people have no disposition to see the cause of civilization in the Orient set back by any unjustifiable interference of European powers with the fruits of Japan's moral, as well as physical, victory. As we are predominantly an Anglo-Saxon, Protestant people, our sympathies in any dispute between Great Britain and Russia would unhesitatingly go out to the democratic, liberal, constitutional monarchy rather than to the autocratic, bigoted, persecuting empire. Meantime, while diplomats are wrangling and foreign ministers shifting their pawns, the wise thing for our merchants, manufacturers and newspaper proprietors to do is to imitate the enterprise of the great ship-building firm of the Cramps, the New York *Herald* and *The Chicago Record*, and send their agents out to the Orient prepared to seize the many rich openings for new business in the China that is to be, and to send back reliable information respecting political and industrial history. Both Great Britain and the United States, sooner or later, are to both profit and lose commercially by the rise of Japan and the downfall of China, and the part of wisdom is best acted by the nation or the individuals that first enter in, reap and readjust.

IN BRIEF.

New York and Louisiana need a little prodding. Their delay in sending in their statistics is delaying the issue of that important publication known as the Congregational Year-Book.

The vicar of an English church recently used a lantern to illustrate a talk on the Lord's Supper and the duty of people in relation to it. On the following Sunday he had more communicants than at any time during the previous six years.

A novel but apparently effective way of disciplining a church choir that did not conduct itself properly was adopted by a congregation in a Madagascar village. When the missionary asked the native pastor about the progress in the village, his pastor replied, "O, we are doing well now. Those singers cause us no more trouble; we punish them for their insubordination by making them stand with heavy stones upon their heads."

The State of Vermont cleared about \$16,000 during 1894 from the labor of the convicts in her State prison. For the next five years under a new contract she is expected to clear about \$23,000 a year from the same source. How much more sensible such a policy is than that which condemns convicts to idleness or non-lucrative employment, as if the

great volume of business in the outside world could be affected seriously by the competition of the workmen in prison!

We are glad to find in *The Golden Rule* a vigorous remonstrance against the use of some of the songs which have been sung in Christian Endeavor rallies. *The Golden Rule* well says: "A weak and worthless song brings into contempt, not only the author, but the whole cause. There is also a tendency in some places to too much of the 'hi, hi, hi,' 'zip, zip, zip,' element. Such yells in a song show not only poverty of thought, but poor taste as well." This caution comes none too soon and is none too emphatic.

Our latest word from the Oriental party was received this week Monday, the letter being dated at Cairo, April 12, on the eve of departure for the Holy Land. After the three weeks' trip up the Nile and back, features of which are set forth in the letter printed on page 681, the party spent eleven days in Cairo, inspecting the numerous attractions in and about that city. The health and spirits of the party continue buoyant. If the itinerary was carried out as planned, last Sunday was spent in Nazareth.

When they cannot buy votes gamblers take to stealing the engrossed copies of laws that repose on the desks of governors awaiting the signatures that make them binding. They tried this game in Indiana and failed. They seem to have succeeded in Minnesota last week. The bill was most drastic, hence most thoroughly feared by the racing fraternity. Of course, such conduct only thwarts for a time, and simply adds to the popular indignation. It is a most inane course of policy, puerile if you please.

They are discussing again over in England whether Protestant churches should not be open the whole daytime. The subject is pertinent here as well as there. In some localities—in the country, for example—probably nobody would make use of open churches except at stated hours as at present. In towns, however, many would be glad to enter them often for meditation and prayer. As for classrooms and those devoted to philanthropic or other collateral uses, they ordinarily are now kept open as often and as long as experience has justified.

Grace Church, New York City, of which Dr. W. R. Huntington is rector, has opened its pews to all comers for the Sunday evening service and intends to make that service combine "those characteristics of brevity, simplicity and heartiness" which Dr. Huntington thinks "the people want and ought to have." Dr. Huntington also makes the interesting statement that the experiment of allowing the church to be open every day for the devotions of those who care to step in from Broadway and worship has "been crowned with a success larger than even those who had hoped most for it dared to anticipate. . . . I am probably well within the truth when I say that those who enter this church on week days, when there are no services going on, and nothing to attract them save the noble symbolism of the building itself, more than equal the aggregate of those who worship here on Sunday."

Other members of *The Congregationalist's* Oriental Party beside Dr. Dunning are sending letters to American papers. Besides Rev. George Darsie's regular letters in *The Christian Guide*, we have noticed communications in *The Springfield Republican* from Mrs. E. S. Woods and in *The Belfast Journal* from Miss Charlotte Sibley and in the *Springfield (Vt.) Reporter* from Mr. Adna Brown. We have no doubt that other local journals have given their readers a glimpse of what our tourists have been enjoying, for among the twoscore pilgrims there must be not a few gifted with a talent for writing, and so their home letters find their way into print as a matter of course.

A prominent member of the Dartmouth College church, whose members, like those of the South Church, Springfield, have recently given an extra dollar apiece towards the debt of the American Board, emphasizes in a private letter, just received, the desirability of keeping two points before the minds of the Board's constituency—first, that the debt is to be paid. "The Board may be kept beating the air with one wing indefinitely, or allowed to fly soon with two, but the debt is to be paid." Second, it is to be paid by the Board's average constituents. "The rich will not do much and the poor cannot." This is a putting of the case that appeals to all of us. The average man has a great responsibility as respects this present crisis.

It is interesting to see that an ex-French minister of war, General Du Barail, has openly criticised the quality and constitution of the French army, because the authorities "seem to be impervious to the fact that moral and physical weakness is contagious," which is to say that France is counting upon the prowess of an army the rank and file of which is corrupted and devitalized by the practice of vices that correspond to and result from the low ethical ideals of the leaders of art and literature and the absence of vital religion and piety in the nation. France once found that she could not stand up against Germany because of the superior mental training and preparation of the Germans. Some day she may find out that in a contest with a religious and moral people she will lose because of the impiety and immorality of her soldiery.

The old notion prevalent at the beginning of the modern age of invention was that machinery was the enemy of the man who worked with his hands. Some recent experiences and investigations go to prove that it is in the trades where the introduction of machinery has not been made, and probably cannot be made, that there is most danger of the oppression of the hand workers. At a recent session of the New York committee for the investigation of the "sweating" system, for example, one of the State inspectors testified that the trades in which "sweating" is principally conducted "are the manufacture of clothing, artificial flowers and purses. The sweaters are principally of those trades which do not use machinery." According to this same witness there are in and about New York more than 90,000 sweaters. The problem is a difficult one, but evidently the return to a social state without machinery would not help to solve it.

We are glad to see that in connection with their acceptance of the resignation of Charles E. Fish, for the last five years principal of Phillips Exeter Academy, the trustees have passed a resolution commemorative of John Phillips, the founder of the school, reaffirming "their conviction of the wisdom and broad philanthropy of his plans," and pledging anew "to carry them out in the spirit of their founder, with such modifications of method as the changes of a century demand." It is always wholesome to call to mind the actual terms of any educational foundation, and, inasmuch as it will be 100 years next June since Mr. Phillips died, consideration of what he designed the Exeter school to be is especially timely and will surely influence the trustees in their selection of a new principal. That Phillips wished to have the institution adhere to a positive and ardent religious faith cannot be doubted by any one who reads the provisions of his bequest. And as a matter of fact the preparatory schools of the country where the Christian faith is firmly held and taught, not dogmatically but as a vital, practical thing, are the schools that flourish best and exert the largest influence.

The *Churchman* refers to an utterance in an English magazine "apparently by an old

minister of the Congregationalists" and complaining that old ministers are severely let alone, and it accepts the complaint as indicating "the condition of things among the denominationalists in Great Britain where the selection of the minister is left to the popular vote." It then goes on to mention seven or eight of the most eminent English men in its own denomination who are still active and honored, e. g., the Archbishops of Canterbury and York, the Bishops of Exeter, Chichester, Hereford and London, and Dr. James, headmaster of Rugby. It might have named an equal number of elderly English Congregationalists who are as energetic, useful and honored. These are J. G. Rogers, John Brown, Alexander Mackennal, E. Herber Evans, A. M. Fairbairn, Joseph Parker, Edward White, F. J. Falding, Newman Hall, R. V. Price, H. R. Reynolds and John Stoughton, most of whom must be over sixty and who are known and respected as widely as the men whom *The Churchman* names. Moreover it would not be unfair to add the names of Drs. Allon and Dale, Baldwin Brown, Alexander Hannay and others who have but lately passed away, and who did their best work and won their widest fame in their last years. The "dead line of sixty," when there is any, is a matter of individual men and not of denominations.

STAFF CORRESPONDENCE.

FROM BOSTON.

The March of Improvements.

Physically quite a portion of the city is in a condition of upheaval. A long strip of the Common and Public Garden is being dug over with a view to introducing the Subway, in regard to which there has been so much discussion. This work going on in the heart of the city, and affecting those public inclosures which citizens have come to look upon almost as sacred territory, is very much in evidence to people going back and forth to business day by day, while crowds of loafers surround the trenches all day long, watching proceedings with interest and gazing curiously on whatever is brought to light suggestive of human remains. Rapid transit disregards even plots of ground formerly used for burial purposes, though the graveyards that are fenced in have thus far been undisturbed and are likely to remain so.

While a good many of our citizens are disturbed over even this slight encroachment upon the Common and Public Garden, the community in general seems to be settling down to the belief that the Subway provides as wise and feasible a method of rapid transit as could be secured by any of the other numerous propositions which have been before the public, some of which contemplated a far greater invasion of the people's park in the heart of the town. It is to be hoped that before the hosts of Christian Endeavor visitors invade the city the Common and the Garden will be restored to something like their original symmetry and beauty, though the Boylston Street and Tremont Street malls will certainly present a changed appearance from days of yore.

In Behalf of a More Beautiful Boston.

The agitation over the Subway is effecting one good result, at least, in arousing citizens to the duty and desirability of seeing to it that the beautifying of Boston keeps pace with its territorial expansion. This subject came up last week Wednesday evening before that influential body of men and women who compose the Twentieth Century Club; and it was made evident there that there is

a strong and growing sentiment in favor of demanding that the multiplication of buildings and the extension and adornment of highways shall be governed by the finest aesthetic considerations. Such competent and wise advisers as Professor Fenollosa, Mr. C. Howard Walker, Miss Heloise E. Hersey, Mrs. Henry Whitman and Miss Anne Whitney pointed out the glaring mistakes already made, and the need of developing, particularly in the rising generation, a sense of beauty. Mr. Walker showed how far we are behind Paris and other continental cities in the just restrictions placed upon the erection of buildings. Such architectural enormities as twelve, fifteen, and in some cases twenty, story buildings, fronting on comparatively narrow streets, would never be tolerated abroad. In Paris, for instance, the law is that no building shall be erected on the southern side of a street which shuts off the sunshine from the lower story of a building opposite in the short days of December. Mr. Walker and other speakers held that there is a moral side to all these architectural considerations, that there should be uniformity instead of patchwork in a line of buildings along a city street, and that such a huge structure as that which it is proposed to erect on the site of the recently demolished Tremont House is an offense to the eye and an injustice to all neighboring structures. It is to be hoped that the tardy effort to have Beacon Street widened before this and other large contemplated structures are erected will succeed.

Art for the Multitude.

The mural paintings by Abbey are now in place in the Public Library, and have been viewed by a select company of architects, artists and critics. Their estimate doubtless will agree with that of the critics of London and New York. During the coming weeks the people will have an opportunity to see that which they paid for, and form their opinion of Mr. Abbey—and the critics. Mr. John S. Sargent having arrived with his paintings for the library, it will not be long before the interior of the building, which Mr. Abbey, by the way, pronounces the finest of modern structures, will begin to take on a form approximately final. While critics and the public are uniting to voice appreciation of the building as a work of art and an aesthetic force in civic and national life, it must not be overlooked that critics and the public, viewing it from the standpoint of library administration, are beginning to say that which proves the late W. F. Poole of the Newberry Library, Chicago, to have been a discerning prophet.

The second annual free art exhibition in the South End is now open in the Franklin Schoolhouse, artists, students in the Boston art schools and the workers at the Andover and the Denison houses being responsible for its admirable advance over the first exhibition; for there is a far higher grade of art revealed to people who flock to see it, and the generous enthusiasm of those who loaned the pictures and the fidelity and intelligent guidance of the young men and women who serve as peripatetic expositors to the masses also find appreciation, it is pleasant to record. The best work of such men as Greuze, Verestchagin, Claude Monet, Winslow Homer and others equally eminent is an inspiration well worth traveling far to see, but the picture that ennobles the collection is the nineteenth century, American madonna and child, painted by George

De Forest Brush, there first exhibited publicly. It is the old motive, but enshrined in faces, figures and garb that appeal to the worldling of today, and executed with a technical skill leaving naught to be desired. It is not easy to conceive of a more beautiful sight than a group of South End urchins standing before this picture, learning from it and the sympathetic human interpreter by their side the lessons of maternal and filial love, purity and beauty which it teaches so wonderfully. Admirable portraits of Washington, Lincoln and Samuel Adams serve as texts for many a sermon on hero worship and patriotism, and the landscapes, marines and *genre* work are revelations to the children of the tenements.

Denominational Enthusiasm Awakened.

Not for some time has Boston Congregationalism had such a wholesome stirring up as that given it by Dr. H. A. Stimson's address before the Pilgrim Association last week. Coming from cities where he has seen Congregationalism thrive and expand, owing to wise consolidation of interests and proper supervision, the doctor, without passing any unkind judgment upon existing agencies or lack of agencies here, but simply by showing the splendid achievements in church planting and maintenance that are to be credited to united Congregational effort, made his hearers feel how woefully behind Chicago, St. Louis, New York and Brooklyn, Boston is. So much interest was aroused that it is likely that some definite steps may soon be taken whereby the Pilgrim Association shall itself become a more efficient force in this direction, thus making as creditable a showing in the line of church extension as it already has in promoting municipal reform. The immediate outcome of the meeting is the decision to raise next autumn from the Boston churches \$3,000 to put the local Swedish enterprise on its feet. Another welcome presence at this meeting was that of Mayor Curtis, in whose earnestness and sincerity of purpose our citizens cherish a growing confidence which was deepened by his manly words on this occasion and his appeal for the sympathy and co-operation of the moral forces of the city.

FROM NEW YORK.

Why Some Are Not Congregationalists.

Nothing suits our Congregational folks better than to have other folks come in with us, tell what they believe and why, and compare notes in an effort to justify themselves for not having been born and reared in the Pilgrim faith. So the Congregational Club at its April meeting had another "symposium," or as they called it this time, a hearing of "the messages of the denominations."

Dr. MacArthur, who spoke first, showing why he is a Baptist, was the most strenuous of all the speakers, though he said he should not use there his strongest arguments. Several of his reasons for being a Baptist might just as properly have been used by his Congregational brother, as, *e. g.*, faith in the supremacy of the Bible; insistence on a regenerate church membership; the rejection of human creeds as authoritative; the church's independence of the state, etc. But when he claimed the weight of the world's scholarship for interpreting *baptizo* to mean "to immerse the whole body," and then asserted that infant baptism is largely responsible for the

destruction of a regenerate church membership, and has done more to corrupt the church than any other cause that can be named, his remarks, like those of the colored brother on chicken stealing, "rather tended to throw a coldness over the meeting."

Rev. Percy Grant, in a witty and genial way, justified his love for Episcopacy on account of its historic origin, the breadth and liberality of its creed, its beauty, as represented by its liturgy, its democratic organization, being, "next to this republic, the most democratic organization in the world!" its stand for education, and for the social work of the church. Dr. William V. Kelly claimed for Methodism high religious fervor, high spiritual ideals, strong spiritual certitude, spiritual fruitfulness, a joyous religion, a stable, triumphant theology, a liberal, charitable spirit.

Dr. W. F. Junkin claimed for Presbyterianism that it has ever contended for the faith once delivered to the saints, that it rests on the covenant theology as its bed rock, that it holds to the broadest spiritual catholicity, being only as narrow and as hard as the truth of God, and demanding only allegiance to the church's King and a credible profession of Jesus Christ.

Dr. Williston Walker of Hartford Seminary closed on behalf of Congregationalism, stating briefly, for the hour was late, its fundamental points. If he left the representatives of other denominations unconvinced it was obviously their own fault. The members of the club went home, as usual after this sort of discussion, better satisfied than ever with their polity and its impregnable foundations.

The "Settlements."

The Clerical Union heard this week, by its invitation, active representatives of the University and College Settlements, the former at 26 Delancey Street and the latter at 95 Rivington Street. Miss Eloise Steele spoke for the women's settlement and the story of the other was told by Rev. W. S. Ufford, lately pastor of the Trinity Congregational Church of Tremont, up town, and a member of the union. Deep interest was shown in the narratives of both speakers, the brethren vaguely informed on the matter being anxious to know just what is done, and how, with what practical purpose, and to the securing of just what valuable results. The statements made and inquiries answered with the utmost frankness clearly showed that a vast amount of work has been done, and is still doing, to better the physical and social condition of the families, particularly of the children, throughout that poor and hitherto greatly neglected section of the city. The great improvement in the order, neatness and sanitary condition of the tenements that make up so large a share of the so-called homes of the people, the unusual cleanliness of the streets and absence of many formerly ubiquitous nuisances, the comparative stillness of the neighborhood and decrease of acts of violence at night, are largely due to the influence of these settlements, whose leaders have come to inspire the official guardians of the peace in some cases with respect, in others with a salutary fear. The classes for amusing, teaching and socially uplifting both adults and children are all "clubs," and it is surprising how many clubs for these purposes an ever active ingenuity can invent, and how popular and useful they can be made when mind and heart are set on it.

The University Settlement, of which President Low of Columbia is president and James B. Reynolds is "head worker," has had six resident workers for the past year and over forty helpers—of whom about one-third are men—working in more than a dozen clubs, supervising entertainments (literary and other), kindergarten, flower mission, picture exhibition, library, summer work, etc. The classes have more than 2,000 members, and more than 500 children and young people are cared for.

Of the College Settlement Dr. Jane E. Robbins is head worker, with an assistant, and twenty-one ladies, mostly from Wellesley, Smith and Vassar, have been in residence within the year from one month each to nine or ten, with all the clubs and classes for girls and boys that they could see to. By all this work and personal intercourse both settlements expect to make at least their younger wards dissatisfied with the low life of the slums, give them self-respect, a taste for good reading, and gradually a warm side toward decent, educated, religious people, with all that naturally follows such a bending of the youthful twig.

Getting Something for Nothing.

In the round of "shows" that keep New Yorkers awake the annual "food" (and this year "industrial") exhibition's turn has come, showing once more what an amount of eatables and drinkables can be given away in a single day, to be absorbed on the spot or carried home in bags furnished gratis for the purpose; showing, too, what wonderful improvements are made every year in the quality or mode of preparing everything that men and women eat, drink or use. Last year's coffee, tea, cocoa, preserves, canned fruits, multitudinous biscuits and all the rest of the endless list were "perfect," but this year's display leaves those away behind, far out of sight—unless the exhibitors tell awful lies. And then the "industrial" contrivances for doing the things that have to be done in every household with infinite wear and tear of patience and temper—how much easier they make it to do these things, even the opening of tin cans, than it is to let them alone. One has only to eat a little tablet or two and smoking, from injuring the health and even endangering life, becomes one of the most healthful of all occupations. Eyeglasses are thrust upon one's nose that not only make him see things better than he could forty years ago, but insure absolutely perfect vision to the end of the longest life. And, O joyful sight! here's an electrical instrument that will cure rheumatism and things before you know it, and if you don't believe it you may have three days' trial of the machine for nothing. Talk about "degeneration"! Whoever is getting pessimistic, let him come to the food and industrial show.

Getting Tired of Waiting.

O dear! some good people are getting sort o' discouraged at the slow progress of the reform, forgetting that the genuine reformer has always had a hard road to travel. The most important bills whose passage alone can give effect to the people's will, as declared in the November election, still hang fire in the legislature, being blocked by the single but persistent will of the "boss" who rules there, gives "the people" what he thinks is good enough for them—and takes what he knows is best for himself and his friends.

And now a big tempest in the municipal teapot has been set a-blowing by our (till now) most popular of street commissioners, whose proper work has met the hearty approval of all candid citizens. Not within the memory of man have our streets generally, where not torn up for railway building or repair, been in so clean a condition. The commissioner was himself a brave and honored soldier and officer in the War of the Rebellion; but somehow, disgusted that here and there a "bummer" got into the Grand Army of the Republic "for revenue only," he gave vent to his contempt in language that seemed to characterize that entire body of patriotic and ever to be honored men. So he has needlessly brought down the wrath of the Grand Army of the Republic on his devoted head. More's the pity.

HUNTINGTON.

FROM THE INTERIOR.

Forthcoming Events at the University of Chicago.

If President Harper has an unrivaled reputation as a money getter, he is sure to become equally famous for his skill in organizing educational forces, and in stimulating instructors and students to do their best. Very few objections are now heard to his plan of doing away with vacations, breaking up the old-fashioned school year and abolishing the regular Commencement. The privilege of entering the university and leaving it at pleasure, of receiving a degree when it has been earned, of being permitted to do in three years what has hitherto taken four years to accomplish, is meeting with a good deal of favor. Last summer the experiment of the fourth term was a decided success. While the number of students was not quite as large as in the other terms, very many persons, whose duties prevented their attendance on the university courses at other seasons of the year, gladly availed themselves of hearing lectures during the heats of the summer. Nor did they suffer greatly. Usually the summers in Chicago are not oppressive.

This year President Harper will not only offer the usual courses in the university proper; he has arranged for a divinity school of a high grade. Prof. A. B. Bruce of Glasgow will give twelve lectures on Agnosticism and twelve on the Historical Foundations of Faith. Prof. C. R. Gregory, famous for his Introduction to Tischendorf's New Testament, will lecture on the textual criticism of the New Testament, while Principal Fairbairn, equally at home in England and in America, will lecture on topics not yet announced. In addition there will be an imposing array of home talent. The Morgan Park Academy will also be kept open this summer for the benefit of those who are preparing to enter the university in the autumn. Special arrangements have been made for a school of pedagogy. In all eighty-six persons will give instruction in the various summer schools of the university, so that there is no reason why one should hesitate to come to Chicago for the summer lest advantages be inferior to those enjoyed in the winter.

Baptist College Presidents in Consultation.

Monday morning the Baptist ministers entertained as their guests the presidents of nine or ten of their Western denominational colleges. The object of their meeting together seems to have been to stimulate each other to higher standards in their work, and to see what can be done to bring

these schools of learning into closer affiliation with each other and with the University of Chicago. The college at Kalamazoo has already affiliated itself with the university. Each of the speakers advocated higher standards of education and favored some plan of union by which the colleges and academies they represent may be brought into close union with each other, and perhaps into affiliation with the University of Chicago. This would mean that the faculties of these institutions would be approved by the authorities of the university, and that degrees would be given in accordance with its standards.

Another Republican Daily.

People in Chicago and throughout the North generally were not a little surprised by the announcement Sunday morning that Mr. H. H. Kohlsat, formerly connected with the *Inter Ocean*, a business man of great ability, had purchased a controlling interest in the stock of the *Times Herald* and the *Evening Post*, papers under the management of the late J. W. Scott. Mr. Kohlsat will advocate protection, sound money and civil service. While nominally independent in national affairs, his paper will be wholly so in municipal matters, and will hold itself free to criticize or approve men and measures in State politics as public welfare seems to demand. It is a pity that Comptroller Eckels could not have taken the place of financial editor of the paper so generously offered him, and thus have kept it in sympathy at least with the sound money element of the Democratic party. That the paper will make itself a place and will have to be reckoned with by all who seek to direct popular sentiment, those who know Mr. Kohlsat need not be told. Efforts will now be made to secure means with which to establish a Democratic organ, one that shall be absolutely true to the principles of the party. But none know better than those who have tried it how hard it is to build up a great daily from the foundation, even if its existence be necessary to save a party.

Conference at the Moody Institute.

This is known as the April Conference of the Bible Institute. In previous years it has proved a very great success. This year has been no exception to the success of other years. The work of the institute has embraced a study of Old Testament prophecy under Prof. W. W. White and a course in the Acts and Epistles by the same teacher. Supt. R. A. Torrey has directed an analytical study of the First Epistle of John, and has also lectured on The Profit of Bible Study, How to Study the Bible to the Greatest Profit, The Divinity, Manhood, Atonement, and Resurrection of Christ, The Personality and Work of the Holy Spirit, Justification, Regeneration, Sanctification, Repentance, Faith, Assurance, The Future Destiny of Those Who Reject Christ, The Baptism with the Holy Spirit. Professor White will also give twenty book studies on the prophets, the epistles and the gospels. Taken all in all the course of study has been well arranged and of great service to those who have pursued it. That this institution fills a place which had hitherto been left vacant, the large attendance upon its sessions clearly proves. Even better than its instruction is the evangelical atmosphere which pervades all its work.

Here and There.

Monday the Congregationalist ministers, together with a few from other denomina-

tions, devoted to a retreat and to a discussion of Social Topics. They were the guests of Prof. Graham Taylor at the Chicago Commons, where the school of economics has this week been held. Rev. B. M. Southgate, a member of the next Senior Class in the seminary, has been asked by the church at Evanston to take charge of its branch church at Greenleaf and Asbury Streets. Dr. J. F. Loba, pastor of the Evanston church, proposes to spend his summer vacation in taking a party of choice and kindred spirits to Europe. It will be a rare privilege to go with him as a guide.

FRANKLIN.

THE SANCTIFIED SINGER IN CHRISTIAN WORK.

BY B. W. WILLIAMS.

The value and power of the single voice in saving souls, in missionary work, or in moving great masses of men is not fully understood. Of course the singers thus employed must be sanctified men and women. Imagine what the result would have been if the Jenny Linds, the Sontags, the Parepas, the Pattis, the Melbas and the eminent tenors and basses of this century had, with sanctified hearts and voices, been enlisted to sing for the church. Jenny Lind came nearer being an ideal Christian songstress than any of the others whom I have named. A great part of her success was due to her nobleness of heart, to her great generosity and her attractive personality. She was good and everybody knew it. If such men and women had come out boldly and sung for Christ, they would, in association with the pulpit, have moved the world. Mr. Moody and other evangelists understand the value of the single voice.

It must be admitted that a large proportion of the best singers in the world know little or nothing of experimental Christianity, and it is a lamentable fact that many of the great singers of the world are not only wanting in Christian sentiment, but have a low standard of morality. A musician of high authority in this country recently said to a young lady of my acquaintance, who has studied vocal music with the best teachers of the world, "You are too refined to succeed."

The church wants the best sanctified musical talent in the world. How can it be secured? It must be willing to pay for it on the same principle that it pays for pulpit talent. When the church calls for sanctified musical talent, it will have it. When Christian men and women endowed with great musical talent learn that the church wants them and is willing to compensate them, they will offer themselves. If our missionary boards could send out with their missionaries sanctified musical talent of a high order—men and women who could, with their single voices and with great choruses, accompany and emphasize the word preached—greater results in the conversion of souls would follow. Those who have seen the effect of Mr. Sankey's music may, perhaps, comprehend what the effect would be if a great singer like Jenny Lind or Melba could stand side by side with our evangelists, our pulpit divines, our missionaries and preach the gospel in song.

God speed the day when the church universal shall wake up to an appreciation of one of the grandest agencies in the work of uplifting and saving men.

Letters From the Orient.

VII. Life on the Nile.

Many books have been written describing the journey up and down this mysterious and wonderful river, yet if one may judge from letters of inquiry received while *The Congregationalist's Oriental Tour* was being arranged the average reader has not comprehended its peculiar charm. One asked if the trip would not be very monotonous; another thought there would be nothing to see; and yet another feared it would be dangerous, while several thought the heat would be unbearable so late in the season as the latter half of March. I will try to give a brief description of the daily life of our party during their three weeks from March 12 to April 2.

The steamboat *Memphis* has a dining-room on the main deck. It has staterooms, mostly on the upper deck, for forty-two persons. About half of the rooms are single, while the other half have two beds each. There are no upper berths. There is a covered parlor amidships, extending across the deck, with a piano, sofas and easy-chairs, also ample room for promenading and various corners where small groups may sit. The whole ship is well supplied with electric lights. Officers and crew are an interesting study. The figure of the old turbaned pilot smoking his nargileh on the prow, and all day guiding the man at the helm by waving his hand, seems as really a part of the boat as though he were built into it. The captain is a Greek, the chief steward an Italian, and most of the others are Mohammedan Arabs.

Breakfast is usually served from 8 to 9, lunch at 12.30, tea at 4, dinner at 6.30 and tea again at 9. Little cups of Turkish coffee are offered in the parlor after lunch and dinner. The tables are furnished with fish from the river and abundance of vegetables from the banks. Oranges, bananas, dates and figs are provided luxuriantly. Turkeys, chickens and eggs, pigeons and other small birds can be had at any of the towns, while sheep and kids are plenty.

The weather much of the time has been like that of perfect June days in New England, with cloudless skies, cool breezes and exhilarating air, though the heat at midday under the direct rays of the sun is uncomfortable. The thermometer has ranged between forty-eight and ninety-two, only once rising to the latter point. At noon in the shade it has not often gone above seventy-five, while in the morning it has hovered about sixty. Sometimes the north wind has blown almost a gale, making the atmosphere hazy with sand, but oftener the smoke of the steamer hung lazily over its wake. Overcoats and wraps were welcome in the evenings and sometimes even at noon. But we are assured by the captain that this is unusual weather for the season, and early in the voyage returning travelers whom we met complained much of the heat.

Progress on the river unrolls a constantly changing panorama of unending interest, even to those unfamiliar with Egyptian history, while to the student there is an indescribable fascination in passing by or pausing beside the oldest monuments in the world. Present life, as seen along the banks, is a copy of that of ancient days, though the glory of the Pharaohs has departed; and one may almost fancy the

ruined temples rehabilitated, as the peasants move around them in their toils and journeyings. Many of these inscriptions cut into stone were old before Moses began to write the Bible; many things connected with the temples suggest the plans of the tabernacle of Moses and the laws he promulgated for the children of Israel; while almost any hour one may see sights which vivify the meaning of Bible passages. For example, at one of our Sunday services, as the leader was reading from Deut. 11: 10, "Where thou sowest thy seed and wateredst it with thy foot, as a garden of herbs," I saw a man turning with his foot the water raised by a *shadoof* into little channels to water the garden. As the Nile recedes, the farmers press on even into the shoal water to sow their wheat and plant their vegetables in order to get a crop before the land shall be flooded again by the annual inundation. They know that the promise will be fulfilled, "Cast thy bread upon the waters; for thou shalt find it after many days."

It is easy to see the advantage of traveling amid such scenes with a party all of whom have common interests and aims. Mind acts on mind; new suggestions are continually made, and the knowledge of each becomes the property of all. Quite in contrast with our experience was that of some of the parties we met. Two American ladies, who at one time had thought of joining our company, we found on a boat with a number of Germans with whom they could converse only by signs. Another party consisted of eight Americans and eight Englishmen who could not fraternize. At their afternoon teas each company was served on its own side of the boat.

The river itself always presents a scene of changing life. We were never at any point where triangular sails could not be seen in either direction. Feluccas freighted with people, merchandise, produce or animals were always moving up and down or across the stream by day, and by night they stole silently past or the dip of oars could be heard. Men climbed the slanting masts or pulled the boat along with ropes, wading in the water, or pushed it with poles.

The shores present a varied picture one never tires of looking upon. Rich green and yellow fields stretch away into desert solitudes. Palm groves shelter villages, sometimes of mud or sun-dried bricks, with thatched roofs or none at all. Other towns are more pretentious, with stone houses, white and gray, and mosques and minarets. Sometimes the clusters of houses stand in the desert without shade of any kind. Women come down to the river's brink with large jars, bathe themselves, sit down and talk, then lift the filled jars to their heads and march away erect, with stately tread and flowing garments. Egyptian cattle in droves come down into the water, and buffaloes wade about with only their heads in sight. Loaded camels, little donkeys almost hidden under what they carry, and men and women with heavy loads are outlined against the sky as they move along the banks. At stated times men trudging along are seen to pause, take off their outer garment, spread it on the ground and prostrate themselves toward Mecca, then rise to

a sitting posture and say their prayers. We have never seen a woman praying. Occasionally we faintly hear the muezzin's call from some minaret in the distance, and solemn birds with long necks stand on the sand bars listening. Sometimes the desert appears far off; at others great barren cliffs come frowning to the water's edge, with rock-hewn tombs opening into their sides, and here and there is a man clothed in garments so exactly the color of the rock or sand that he seems a part of it. Then again come fertile fields with people dressed in green, blue and black, with bare feet and turbaned heads.

Excursions to tombs and temples often took us several miles from the river, giving us fine views of cultivated land, watered by buckets drawn up by squeaky *sakiehs* from subterranean reservoirs. Our ways led through villages where the life of the people could be plainly seen, and sometimes we could look down on it from above. One such scene will long be vividly remembered. We had climbed the lofty pylons of the temple at Edfu to see the sunset. The village was just beneath us. Most of the houses have open courts where the people live, sleeping perhaps in small, close rooms opening out from them. In these courts men were lounging and smoking, women cooking, children playing, donkeys, kids and chickens walking about. We went into some of the houses of the poor. Many a New England farmer's pigpen would be a much better dwelling place. Two or three of us called on the sheik of one of the villages. The court was lined with couches, and so was the rather spacious room into which we were shown. The stone floors were swept and the walls were clean, but the rooms had a rather bare appearance. Coffee in little cups, or sherbet of roses, and sometimes cigarettes, are offered on such occasions.

Mornings and evenings on the Nile are peculiarly beautiful. The sun kindling gray peaks or spreading rosy light across long stretches of level wheat fields as day is ushered in seems to send out a richer color than in other lands, and as he sets behind a grove of palms the whole sky glows with yellow and green and purple, then fades quickly into darkness.

When we turned from scenes without there were always little groups on deck with some one reading aloud, or a company around the piano, or ladies were sewing, or busy correspondents were writing. There was never a lack of entertainment in the evenings. Sometimes we had recitations, readings, songs or talks. Sometimes the natives gathered along the shore where our ship was tied up to look amazed at the lively games in which young and old participated. The talents for entertainment that were discovered in *The Congregationalist's* party would have surprised their friends at home—at any rate they surprised their friends on shipboard.

We remember nothing more gratefully than the three Sundays we spent on the river. Ministers and laymen took willing part in the services, and prayer and praise brought the members of our company into close and affectionate intercourse, and softened any possible asperities that are liable

to arise in a large family shut up together for three weeks in a small ship. The last day has come all too quickly. We wonder whither the hours have flown. Yet it seems a long time since we left the great bridge at Cairo which we are now approaching, and we gather our luggage together, heavier than when we started, with the feeling that we have added to our mental equipments much more extensively than to the trunks and bundles which will increase our cares as we turn toward home.

Cairo, April 2.

A. E. D.

COLLEGE SETTLEMENTS AND RELIGION.

BY VIDA D. SCUDDER.

The movement towards college and social settlements has extended swiftly during the past five years. The sympathy with which it has been met, the wide support it has received, the earnest welcome accorded it by all sorts and conditions of people certainly go to show that the movement expresses a genuine and widespread impulse, and meets in a measure that desire for practical and perfect brotherhood which is surely growing among us. Yet, like all new and vital movements, it is puzzling to many people. Even its friends fail at times to understand it. Some of those whom it most needs for friends are perplexed, in particular, by the absence in most settlements of church connection or of direct religious work. It is even said at times that the movement is not religious but secular. And such an idea is not strange.

A college settlement has no official connection with any religious body. No expression of creed is demanded from those in control. As residents all are welcome, and Jews, Roman Catholics, agnostics, Anglicans, and Protestants of all descriptions have united in the settlement life. The work itself is educational and social rather than directly religious, though every resident is free and even encouraged to do what she will in religious lines, either privately or in connection with local churches.

It is, then, natural that settlements seem to a great many people purely secular. Their secular character would, of course, afford no ground for criticism. Various secular agencies are highly beneficial, and there is no reason why Christian people should not give sympathy and support to a college settlement as much as to Harvard University or a free hospital.

But, as a matter of fact, many of those interested in the settlement movement believe it to be religious, profoundly, permanently and definitely religious in its whole motive; for its inspiration is found in that impulse towards practical brotherhood of which we just spoke, and this impulse is bound up with our Christian ideal. Peculiarly vivid in our democratic age, it is leading men more and more to study the standard of the gospels. This standard is assuredly not reached so long as there are whole social classes with whom our intercourse is limited to business relations. Yet many of us actually never come in contact with the working people or the poor except in an official way as employers, or in a semi-official way as charitable visitors.

The standard of the gospel will never be attained till we throw aside social conventions and artificial barriers, and meet our carpenters, our tailors, our washerwomen, simply, socially, innocent of didactic or

philanthropic aim—meet them in freedom, for the mere joy of the touch of human life on life. Such untrammelled intercourse is the privilege of all who live in a college settlement. It may, in a degree, be at once and in any circumstances the privilege of any one; but is it? Is not absolute democracy, not only of attitude but of action, somewhat rare among us? It is to develop such democracy that settlements exist, it is to realize something of the free and happy brotherhood of the early followers of Christ.

The imitation of Christ! Here surely, if we reach the heart of the matter, is the central impulse of that great recent movement towards Christian democracy, which expresses itself, among other ways, in our college settlements. The imitation of Christ! There was a time when the words stood for a passive virtue, for a subjective and receptive holiness. To us, today, they suggest another vision. The growth of historic study and the growth of democracy have given them a new force. All men, however they interpret that most holy life, realize with ever deepening earnestness that he who would find the way of salvation must tread in the footsteps of Jesus.

Jesus of Nazareth is the one absolutely democratic man who has ever lived. Practicing no asceticism, rejoicing in friendly graces and pleasures, he yet ordered his life with complete simplicity in the matters of shelter, raiment and food. He so often spoke of luxurious living as spiritually dangerous that we should know, even without the significant touches in the gospel, that he lived plainly. Further, he was thoroughly unconventional. Not that he was eccentric—the eccentric man is the slave of convention still. But he used conventions or not, according as they expressed his real life, and often he disregarded them altogether, thereby shocking the well-bred people of his day. This unconventionality comes out chiefly in his relations with people. That Christ was a working man cannot be repeated too often. He courted the society of cheap tradespeople and went to their dinner parties. He consecrated much though not all of his merciful activities to the degraded poor. He chose his most intimate friends from the plain, illiterate, productive working class and was himself known as "the carpenter." And towards all these people his attitude was not that of the benevolent philanthropist. It was democratic and brotherly, the attitude of one who hopes to receive as well as to give.

Simplicity, unconventionality, democracy—these are surely the notes of the attitude of Christ. And to adopt this attitude is becoming a direct aim and passion among us. Simple in an age of subtleties, definite in an age of confusion, practical in an age of many theories, it is not only relief which the impulse promises, it is salvation. Our settlements seek wholly to obey this impulse. Such simplicity, joined with comfort, is sought in them as would be possible to all men under a normal distribution of wealth. Such outward forms and ceremonies should be retained in them as are fair because they are true, but dead forms are rejected—the false proprieties and surface distinctions which separate us from our true selves and from our fellowmen. Conventionalities are rejected that we may draw near to life. And the life is that of brotherhood towards all.

Of course this same ideal can perfectly

be realized, is constantly realized, outside of settlements. But it is not easy, though quite possible, to realize actively while living among the rich. Numbers of people today are absolutely free from class prejudice in spirit, but it is hard actually to show this freedom—hard in part because, owing to much past bitterness, the self-respecting working people shrink, as a rule, from visiting in the homes of the rich—and the crying need of the present social crisis is that the true attitude should be not only held but shown. To follow Christ, not only in spirit but in action, seems easiest today when one places the social center of one's life where he placed his—not among the well-to-do or the cultured, whom one is sure to know in any case, but among the plain working people.

College settlements are one way of rendering this life possible. How, then, can any one deny to them an inspiration deeply Christian? Nothing can be clearer than that Christ intended his disciples to be a body of people set apart from others by a different standard of practical living. Most of them, if not all, were to make a change of surroundings as well as of spirit. They were to disregard or contradict many of the principles, industrial and social, by which the world was then and is still carried on. The ideal of the early church was social as well as spiritual. From this ideal we have traveled far, but it is reviving among us, and settlements are one form among many in which its ardor and purity seek incarnation.

In a sense, the most vital sense, not only the inspiration but also the work of settlements is religious, for they aim to bring, in some form, life—life to those often crushed to deathlike apathy under the weight of almost incessant toil; life, through whatever channel, of art, of friendship, of thought. Now life, whatever its order, is of the Holy Spirit; and they who quicken life prepare the soul of man to receive the message of salvation. But definite and technical religious work settlements do not, as a rule, undertake. They can perfectly well undertake it when desirable; indeed, settlements in connection with particular churches are springing up in many places, and, as we give them eager welcome, we can only wonder that they have not existed before and that any church should lack them.

But the non-official settlement, free from all church connection, has an especial and essential place of its own today. First, because in the present miserable alienation of classes a church settlement will fail to win the friendship of many whom the unofficial settlement will both win and hold; second, because the unofficial settlement stands, as the church settlement cannot, for a normal and potentially universal mode of life.

Secular as regards the work which they attempt—if any true work can be secular—college settlements doubtless are, but they are Christian in spirit. Those who are perplexed as to their nature confuse the missionary with the religious motive. The settlements movement is not missionary, but it is religious. It is not missionary, for, although it makes for peace under conditions that foster bitterness, it seeks to receive as well as to give, to study as well as to act. But, though not missionary, it is religious and Christian, for it seeks, however feebly, to attain unto the spirit of Christ, and to follow in his footsteps.

The Boston Missionary Rallies.

The two days' meetings in Park Street Church last week in the interests of the American Board were due largely to the Boston co-operating committee appointed by Dr. Storrs in accordance with a vote at Madison last October. This committee, like similar bodies in New York, Chicago and San Francisco, is made up of well-known business men who are putting forth strenuous endeavors to arouse and deepen interest in the churches in the special financial problem that confronts the Board. So far as we know, no series of meetings like the one here in Boston has been held in the other cities named, though special gatherings of corporate members for an afternoon or evening have helped to foster serious thought on the matter. But the idea of the Boston meetings was to affect not corporate members only, but the rank and file of church membership in this vicinity and, indeed, throughout New England.

To this end a large amount of preliminary work was done in the way of scattering broadcast announcements of the meetings and of issuing special invitations to churches and to individuals. In this way a widespread knowledge of the meetings was secured, and as a result many came from towns around to attend either the whole or a part of the meetings. Some, like Dr. Walker of Hartford, Dr. Twitchell of New Haven, Dr. Hawes of Burlington, Vt., came a considerable distance, and so the gathering in its *personnel* took on, to some extent, the character of an annual meeting. Indeed, at the conference for corporate members only, held Wednesday noon, there were about as many present as at the last annual meeting of the Board in Madison, the tally showing twenty-three ministers and twenty-two laymen. It ought to be said here that the co-operating committee, of which Mr. Henry E. Cobb is chairman and Messrs. A. S. Covell and W. F. Whittemore are members, was assisted by a representative committee of local pastors composed of Rev. Messrs. Nehemiah Boynton, D.D., E. S. Tead and Ellis Mendell.

It was natural and fitting that the place of gathering should be Park Street meeting house, where so many eventful scenes in the annals of our foreign missionary work have been enacted. The sessions opened Tuesday afternoon and continued through Wednesday evening, a good-sized audience being in attendance, comfortably filling the edifice. The program was admirably arranged to present the differing phases of the missionary movement, each of the four principal topics being distinct from all the others, and the four together setting forth the work in its breadth, its needs, its motives and its end. Though the program was carefully and fully planned in advance, admitting of but little in the way of extemporaneous discussion, the proceedings did not by any means move in a conventional groove. The chairmen were happily chosen, and they took pains to secure a degree of informality by calling frequently for prayers from members of the audience and by interjecting between the addresses familiar missionary hymns. Though there were more than twenty assigned speakers, not one of them failed to meet his appointment or to confine his address to reasonable limits.

The theme on the opening afternoon was The Missionary Spirit. This naturally opened up the spiritual and devotional aspects of foreign missions, and the high level to which the opening remarks of the chairman, Rev. Arthur Little, D.D., lifted the thought of the hour was maintained through all the six addresses that followed. After Rev. I. J. Lansing had outlined the broad motives and far-reaching influences of missions, two of the most recently settled pastors in this vicinity, Rev. A. P. Davis of Wakefield and Rev. John Barstow of Medford, both of them young men, gave

crisp and excellent addresses, dwelling upon the need of whole-souled devotion to the cause and of reliance upon the Holy Spirit to influence persons possessing earthly goods to consecrate them to the needs of the foreign work. They were followed by the youngest secretary of the Board, Rev. J. L. Barton, D.D., whose experience on the missionary field enabled him to set forth the idea of devotion in a new light, and his words were re-enforced by the utterances of two older men in the ministry, Dr. Smith Baker and Dr. E. B. Webb, who pleaded solemnly for a realization of the need and purpose of this great missionary enterprise.

It was the layman's turn Tuesday evening, all the ministers but Dr. Calkins, who offered prayer, retiring from the platform and leaving it in possession of the brethren who ordinarily occupy the pews. Mr. Henry E. Cobb served as chairman, and drew a vivid comparison between the response which the North made to President Lincoln's call for men and treasure and the loyalty which should be expected from the Congregational churches at this time, when the established work of the Board is jeopardized and ground already gained may have to be yielded. He introduced Col. C. A. Hopkins of the Prudential Committee, who subordinated whatever desire he might have had to make a speech himself to the eloquence of the plain facts which he, as a business man, submitted, showing how the income of the Board had fallen off from \$841,568 in 1892 to \$680,014 in 1893 and \$705,132 in 1894, necessitating a retrenchment in expenditures for the year 1893 of \$72,471, for the year 1894 of \$107,753 and for the current year of about \$190,804 as compared with the scale of expenditure in 1892. Yet, despite all these economies, the debt has grown, until March 31, at the end of the first seven months of the present fiscal year, it stood at \$160,472.

What should be done in view of this state of things was the burden of Hon. William H. Haile's address, who believed that the New England churches alone could, if they would, wipe out the debt, and, as a practical expedient, he suggested the plan already utilized by the South Church, Springfield, of raising an extra dollar per member. Then came John C. Berry, M.D., of Japan, who gave a vigorous and stirring account of the triumphs of the gospel in Japan; and he, in turn, was followed by Hon. Arthur H. Wellman, who depicted the relations of missions to good government, showing how, wherever Christianity goes, it stands for righteousness, inaugurates eternal warfare between truth and error, and guarantees the continuance of good order.

Wednesday afternoon came a season of plain talk, and the financial condition of the Board as contrasted with its superb opportunities was freely discussed. The congregation was deeply impressed with the sad situation as shown by Dr. Judson Smith. His information, coming as it does from the vantage ground of secretary, brings with its weight not a little distress, when it is known that the Prudential Committee of the Board has come to considering which of the present regular mission stations shall be abandoned first. New appointments cannot be considered at all, rather it is a question of stripping the fields of workers to the last degree.

Dr. J. H. DeForest's talk of "twenty years in Japan in fifteen minutes," dealt chiefly with the serious, and in many instances insurmountable, difficulty which new missionaries must contend with in learning the language. No other obstacle than this has caused the return to this country for good of not a few who have received appointments to Japan.

The promise of the work in Turkey, if it can be sustained, was described by Rev. J. K. Browne of Harpoot as "bright as the promises of God." The revival of education, among

young women as well as men, the willingness to hear the Scriptures taught by Christians and the apparent pervasive distrust of the present Government all increase the hopefulness of the outlook.

Rev. G. H. Gutterson, "loaned" for this especial occasion by the A. M. A., described the actual life of a missionary as he had experienced it in India. He spoke of the generosity of the missionaries themselves towards the cause for which they labored, some devoting one-tenth of their salaries to the work.

Dr. G. A. Gordon, introducing the speakers of the evening, summed up the attitude of the church today to foreign missions as a retreat before the world, if the board in its efforts to hold the nations of the earth for one divine man is compelled to loosen its grasp on foreign lands. Enlargement of Christianity was the theme of Dr. Reuben Thomas. The making of men was his version of the remedy, so that they should be more capable than they now are of fulfilling the marching orders of Jesus Christ, as Sovereign as well as Redeemer.

To Dr. A. H. Smith a missionary rally seemed incomprehensible, since, as he explained, for one who has been on the fields no stimulus to enthusiasm is needed; and in America especially, which owes so much to its position between East and West, no thought should be entertained of retrenchments. To the missionary, he said, there is no sacrifice in going back to foreign fields, but in being kept away by lack of support. Less praying for the cause, too general ignorance of the work and an absorbing interest in relatively unimportant affairs were mentioned as accountable chiefly for the present need of missionary rallies.

APPEAL FROM THE CORPORATE MEMBERS OF NEW ENGLAND.

Drs. Little, Boynton, Plumb and Smith, the committee appointed at the noon conference Wednesday, drew up this appeal, signed by over fifty of the corporate members:

At the call of the co-operating committee of Boston and vicinity the corporate members of the American Board resident in New England met in Boston, April 24, 1895, to consider the present financial emergency in the affairs of the Board. They found that the work of the Board was never more prosperous than now, its opportunities never so great, provided its revenues can be adequately increased; that at the close of 1893 the Board reported a debt of \$88,000, at the close of 1894 a debt of \$116,000, and there is reason to fear a still further deficit at the end of the current financial year, on the first of September next; that meanwhile the utmost prudence and economy have been practiced in the expenditures authorized by the Prudential Committee at home and abroad; that in the current year only three new missionaries have been appointed, and all of these providing their own support; that valuable native agencies have been discontinued, and the work of the Board in other ways seriously crippled, and in some cases the health and even the lives of missionaries imperiled for lack of suitable homes; and that, unless instant relief be afforded, the administration will be compelled to face these three startling questions: What part of the work of the Board shall be given up? Which of its missions shall be abandoned? Who of its missionaries shall be recalled? Are you ready to assume the responsibility of such a disaster?

In view of these facts the undersigned are profoundly convinced that this is not the hour to sound a retreat; that the exigency is one which makes a most solemn and urgent appeal to every pastor and to each member of every Congregational church throughout the entire land; that every minister, as in his Master's sight, should strive to make his people realize the gravity of the situation and their responsibility in the matter; that an extra contribution, in addition to the regular gifts to this cause, should at once be made, in the full persuasion that it is the will of God that this work, instead of being curtailed, should be vigorously prosecuted and efficiently maintained.

The Prudential Committee, your servants and ours, await, anxiously but hopefully, your response. Let it come within the next thirty days.

The Home

DREAMS.

BY JUDITH WELLS.

Is it a dream
That once my life was in its May,
Its cloudless hours were filled with play,
So brief, so brief, was youth's short day;
Is it a dream?

Is it a dream
That children gathered round my knee,
And filled our home with laugh and glee,
Making of earth a heaven to me,
Is it a dream?

O, strange, sad dream;
That, one by one, they backward turned
To heaven's gates—life's lessons learned;
While aching hearts to hold them yearned;
O, strange, sad dream.

I'm dreaming still
That age has touched with gray my hair,
And plowed deep lines on brow once fair,
Bringing, full soon, surcease of care;
I'm dreaming still.

O let me dream,
If dream it be, that when, too fast,
The years have flown till all are past,
I'll meet my dear ones at the last;
O let me dream.

There seems to be an endless discussion of the reasons why young men stay away from church. The blame is laid upon the minister, upon the coldness or exclusiveness of church members, upon the high rental of pews, upon the necessity for more physical exercise out of doors, and upon everything and anything except the lack of home training and example. In analyzing the causes of the secularization of the church, a modern writer says: "I believe if you trace its hidden roots far enough you would always, or nearly always, find that they lie in the prior secularization of the Christian home." Substitute for the idea of secularization that of attendance upon church services, and have we not the real explanation for the dearth of young men in the house of God? Can we reasonably expect devout attendants upon the services of the church to come from Christless homes? Can thistles bring forth grapes?

The season for housecleaning has arrived, and nine women out of every ten will be interrupted by callers at the most inopportune time. But let no one apologize for being found with a working dress on and wielding the implements of labor. Does a man make excuses if found at his shop or office suitably arrayed for his calling? If housekeeping is a woman's profession, it is fitting for her to wear garments in keeping with its demands. This does not mean that she is to be untidy, or neglectful to change her dress when the proper time comes, but only that she should feel no false shame and make no apologies when wearing working clothes in working hours. Seeds of vanity are sown in the hearts of little daughters by the mother's unconscious teaching in this matter. "Please excuse this dress," said an eight-year-old maiden, in imitation of her mamma, having imbibed the idea that she must always appear before others in best bib and tucker. To be suitably dressed is to be well dressed always.

We would by no means underestimate the influence of heredity, but is there not danger of laying too much stress upon it in the training of children? May not parents fall

into the error of supposing that certain bad traits, either physical or moral, are ineradicable simply because they are an inheritance from some ancestor? "John takes his temper from his grandfather," mournfully remarks a discouraged mother, and, having admitted this fact, she is apt to relax all effort to control his outbursts of anger. But the *Journal of Hygiene* strongly emphasizes the counteracting power of training and education in cases of hereditary evils, and sensibly advises a young person, if conscious of defects from this source, to stop whining about them and go to work to correct them. No boy who is old enough to think for himself has a right to shield himself behind the faults of his forbears, and certainly no parent should yield supinely to the difficulties growing out of transmitted evil tendencies. Authentic cases are cited of redemption from the curse of consumption, or the craving for liquor, melancholia, and other unfortunate inheritances, by the exercise of a resolute will and obedience to the laws of health.

THE WIFE'S MITE.

BY ELIZABETH ELLIOT.

In these modern days not the least of the trials which the average Christian woman is called upon to bear is the difficulty she has in giving. I do not speak of those women of independent means, of whom there are many, who use their money as good stewards, contributing systematically to the causes which appeal to them, and often doing special and notable deeds of beneficence. I speak now of the general run of church women, the members of the ordinary benevolent guilds and ladies' aid societies and mothers' meetings and foreign and home missionary societies—the women who bear the brunt of general church work, and who are generally the wives of the elders and deacons and vestrymen and trustees.

These women, as a rule, have what money their husbands give them. More often than not they receive it as a gift, with a distinct effect of generosity on the one side and gratitude on the other. Generally it is given for a certain purpose. It is to pay the grocer's bill, to buy the new stair carpet, to pay for her own winter gown, to buy Helen's patent leather shoes or Tom's tennis bat. If it is to supply a want that specially appeals to him, a canvas for the drawing-room, if he cares for art, a pair of canvasbacks for the table, if he is a bit of a gourmet, he gives it with enthusiasm. If it is simply to meet any of the endless daily succession of commonplace necessary expenses, he gives it with more or less reluctance, according to the man.

Sometimes he says, "Let me know when you want more," in a tone that means, "if you ever should want any more." Sometimes he says, "I should think that with our small family we could manage," etc. And his wife, with a heavy heart, thinks: "I must try and make this do for this and that and the other, too, instead of just for this and that; and I shall have to postpone my subscription to the McAll Mission, and I don't see how I can take the missionary magazines this year."

And then, perhaps, they go to some great meeting and listen to stirring addresses, and their hearts burn within them as they perhaps hear Dr. Paton tell of his work among the cannibals of the Sandwich Islands, or Dr. Schaeffer of his work in the

darker depths of the Bowery lodging houses, or Mrs. Booth of the Christlike self abnegation of Salvation Army workers. And what they all need, to do more work and better work, to lift the world up to Christ, is money, consecrated money! And one and another says, "I'll give twenty-five dollars!" and "I'll give fifty dollars!" and the woman's heart sings for joy when her husband says, with tears in his voice, "I'll give a hundred dollars!" But on the way home she cannot help wishing she had ten dollars of it to give in a special spot she knows of, or even wishing she might sometimes have the pleasure of herself giving the hundred dollars, which represents her self-denial quite as much as her husband's.

The church fair has long and justly been the object of "the proud man's contumely," but perhaps one reason for its continued existence has been that the women of the church, after generously planning to pay for the new organ or to refurnish the lecture-room, find that they cannot give the money to do it. But out of the barrel of flour, the sugar and jelly in the storeroom one can make a cake, and out of the odds and ends left from her Christmas work another can embroider a centercloth for the table. And even if the first woman's husband buys the cake and she has it for tea the next evening, and the second woman's husband presents her with the centercloth as a surprise on her next birthday, still there is the money in the treasury.

My brethren, these things ought not so to be. But they will be so till each Christian household is ruled by the royal law of systematic beneficence; till each Christian man and wife decide, as deliberately as they do what rent they can afford to pay, how much of their income they can afford to use for their own purposes and how much distinctively for their Master's work; till they set aside that much first, as a kind of first-fruits, holy to the Lord, and from that sacred store both alike have the joy of giving. From any income, even the narrowest, this proportionate giving is possible, and the spending of this money will bring more genuine pleasure than of all the rest.

A PLEA FOR THE SENSITIVE BOY.

BY MRS. ALICE M. WALKER.

You know him no doubt, but you do not recognize him by this title. You call him unruly or disagreeable, and you always perceive him to be awkward and in the way. He is to be found anywhere between the ages of ten and sixteen, or even older, and his lot is cast in all classes of society. He is the troublesome boy in school and the one most difficult to manage at home, for like an oyster he shuts himself up in his shell and refuses to open his mouth.

The sensitive boy is often most painful to contemplate. He is a torment to himself and to every one else. He will not be put on exhibition, is not the little gentleman whom society admires, and tries, when among strangers, to hide his embarrassment by a pretense of roughness and rudeness foreign to his nature. His teachers say they do not understand him, and complain to his parents. His father, who also does not understand him, takes him to task in a manner which acts upon the boy like an ice cold shower bath. His poor mother, though fully recognizing his faults, cannot withhold her sympathy with one so universally snubbed, and therefore is accused of spoiling him.

A boy has no business to be sensitive in this age of the world. It is said that brute strength is fast coming to be an important factor in our standard of excellence, and that we measure a man by the size of his body, rather than by the keenness of his intellect. So our young hero, with delicate frame and abnormally active nerves, too often finds the schoolroom a chamber of horrors. He is ordered to sit still, which, to one of his temperament, is an impossibility, and for restlessness receives numerous bad marks. Glib recitations of words and phrases convey to him no ideas and awaken no interest. Distrust of himself and of his own powers becomes deeply seated in his mind, for when every one tells him he is a blockhead, why should he not believe it? Love of approbation and a desire to stand well with those about him being one of the leading traits of this inconsistent boy, he makes a few blundering efforts to remedy matters, and upon their failure gives up and decides that he doesn't care, which for him is a long stride in the wrong direction. At this critical period, should he fall into the hands of the rare teacher who regards her scholars as individuals and not as so many machines, his volatile nature may receive an impetus in the upward direction which for the time being will banish discouragement, and thus the boy may be saved. But how many of his class, with eyes alert for every form of beauty and hearts in tune with all melodious strains, have been ruined by the enforced loss of self respect, caused by the contempt of teachers! Be good to your boy at this critical period, you who have him in charge, help him to enjoy himself and to estimate himself at his true worth. Guard him carefully from bad company and bad books, and above all make him feel that he is among friends who do not scorn him for his little girlish traits. Suppose he does seem idle and inattentive. Some day you may find that he will interpret to the world in poetic language the beauty with which he has filled his soul during the day dreams for which he has been punished. Suppose he is noisy and whistles and sings and drums upon the piano, the music in his nature must come out, and these are nature's methods, escape valves for the steam which otherwise might make havoc with delicate machinery. Some day, as a master organist, he may give utterance to harmonies of which he now has no conception.

Give him, as well as his sister, a fair chance. She makes capital of her whims and fancies, and is petted by father and mother for the very characteristics which, appearing in the boy, make his life one long session of silent endurance. She has a pretty room in which to receive her friends, while too often he has to sleep anywhere and is not supposed to have any friends. The girl prinks before the glass and is called a lady, while the boy whose whole heart seems to be concentrated on the parting of his hair and the color and size of the chrysanthemum in his buttonhole is a dandy and a dude. Perhaps to the unprejudiced eye his fashions may be no more ugly than hers, and even his father follows the latest style in the cut of his garments and the size and shape of his hatbrim.

The sensitive boy is always a lover of nature, and for him fresh air and sunshine are the true elixir of life. Out-of-door living is to him a keen delight, and confined

within four walls he feels himself in prison. He is susceptible to influence on every side, and, chameleon-like, takes frequently the characteristics of those with whom he comes in contact. From the ranks of these sensitive boys come poets, artists, musicians and men of the finest literary ability. History tells us that almost every musician of note was misunderstood as a boy by his parents and despaired of by his teachers, that he had a nervous temperament and an irritable disposition. To wrestle with these difficulties seems to be the price which genius has to pay.

We cannot tell what soul may be inclosed in the most unpromising exterior. Only the student of that species dares predict what will be the color of the butterfly about to emerge from the cocoon. It depends greatly upon us what sort of men shall evolve from these boys with whom we have no patience. Many of them carved out their course through obstacles which left them soured and embittered. Let us see to it that we give our boys the best chance possible, and thus escape the risk of attempting to fetter genius and chain it to the earth, there to wear itself away in unavailing regret and fruitless endeavor.

SCATTERING SUNSHINE.

BY C. J. R.

A lady friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing room, gave me this little incident from her experience. She went the other day into a busy store to purchase some article. The shopgirl was attentive, but rather quick. Turning suddenly she said to the lady, "O, I beg your pardon, I fear I appeared abrupt; I only wanted to give you prompt service. Perhaps there is something more you would like to look at." The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was opened by the loving words of the lady, and she told the little story of her life in a few words. She said, I quote as nearly as I can her language: "I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could perhaps rank well as a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I had hoped to fit myself for my life work. I must do what I could. I got a place in this store and began work here. I at first thought all my hopes were defeated. There is nothing for me to look forward to but the treadmill of a shopgirl's life. It was not the hard work, but it shut me out from all the privileges that I most longed for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place and this work. I must do it for others' sake as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two people that day. I said to myself, What a splendid opportunity for doing good! And I determined that I would try

and make everybody who traded with me just a little bit happier, and perhaps, even though only a shopgirl, I might bring sunlight into a good many lives in a day. I have been trying it some months now and surely life has taken on a new meaning to me, and my work is pleasant and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he or she cannot make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shopgirl gives us each a lesson.

On the other hand, is there not in this little incident a lesson to those who stand on the other side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl who waits upon them in the shop? How many of you never pull over the goods on the bargain counter, nor poke things here and there with your parasols, nor barter and squeeze and browbeat just a little these girls who cannot answer back, although the unladylike conduct of some women in silk and satin merits it? Should not we each one of us determine, as has our friend the shopgirl, that every day we will make the lives that we touch, whichever side of the counter, brighter and sunnier and better? "He went about doing good."

PERTAINING TO SCHOOL.

If a growing girl habitually comes to the breakfast table without appetite she should be taken from school and a careful examination made of her physical condition. Some one has said that there ought to be a crusade against a breakfast of doughnuts and coffee for girls no less than against cigarettes for boys.

It is a pernicious practice to allow a large number of children to drink from the same vessel. If necessary, let the parents provide a little drinking cup for the child's personal use. Caution the younger children, too, against the untidy habit of moistening the fingers with saliva and then making erasures on their slates.

It is a general complaint that children are not taught to spell accurately nowadays. The president of a large business corporation said recently that he had to dismiss four expert stenographers because he was ashamed to send their poorly spelled type-written letters to other firms. Another business man who employs several traveling clerks said that the wretched orthography in their letters made an unfavorable impression upon older men who had been carefully trained in this branch of rudimentary education, and that his business was affected thereby.

The report of Dr. E. M. Hartwell, director of physical training, to the Boston school committee is worth noting, as it calls attention to the prevalence of stuttering among school children and suggests a remedy for it. Judging from careful statistics which he has collected, Dr. Hartwell declares that out of every thousand children in the public schools of Boston at least seven stutter or stammer. A census taken in 1893 showed the presence of 500 stutters. This matter has received much attention from German educational authorities, who have formed classes for stutters in the elementary schools under teachers who have received special training. For the prevention and cure of this difficulty Dr. Hartwell recommends the intelligent use of certain forms of muscular exercise.

Closet and Altar

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares and the calm of our tempest.

Let no follower of Jesus be quick to suspect others of evil intent. Has one addressed you with surprising and unwarrantable harshness? It is much more than probable that he did not realize how bitterly he spoke, and, if he did, that his words were due to a sudden uprising of a wrong spirit within him which surprised him almost as much as it did you, and did not indicate at all his actual state of mind toward you. He is quite as much to be pitied as you. He has hurt his own feelings as truly as yours. He has incurred the pains of self reproach. He has lost something of confidence in his power of self control. He must now set himself to the work of recreating the relation of mutual friendliness and trust which has existed between you. Help him to do so. Meet him at least half way. Do not render his hard task harder. Show him that you still believe in the real goodness of his heart.

What is prayer for? Not to inform God, nor to move him, unwillingly, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favor; but to fit our own hearts by conscious need, and true desire and dependence, to receive the gift which he is ever willing to give, but we are not always fit to receive.—*Alexander MacLaren.*

Our influence as Christians will be in exact proportion to what we really are. Botanists tell us that there are some trees, the spread of whose branches above ground is in exact proportion to the trend of their roots under ground. I don't know of what trees this may be true, but of this I am sure, that our influence with our fellowmen in public will always be in exact proportion to the depth of our hidden life with God in secret. It is not what we say, not what we do; it is what we are that tells, or rather what Christ is in us. Make room for Christ in your heart, and you need not advertise it. It will be noised that he is in the house.—*E. W. Moore.*

Father, I do not ask
That thou wilt choose some other task
And make it mine. I pray
But this: let every day
Be modeled still
By thy own hand; my will
Be only thine, however deep
I have to bend thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent,
And no mistake can ever be
With thine own hand to choose for me.

O most merciful Father: who hast called me to partake of the spiritual food of the body and blood of thy dear Son: grant me the wedding garment of the righteousness of Christ, that I may come, duly prepared, to thy heavenly feast. Show me my sins, and wash them away in the blood of Jesus. Deepen my repentance; quicken my faith; fill my heart with love; save me from coldness and formality. Bless me with an earnest spirit, and receive me, unworthy though I am, for Jesus' sake. Amen.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR MAY 12. JESUS BEFORE THE HIGH PRIEST. MARK 14: 53-64.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Last week we learned of our dear Lord's suffering in the Garden of Gethsemane after the last supper in the upper room on Thursday night. Do you remember that Jesus left eight of the disciples at a little distance from the garden and three of them he told to watch near the gate? How many disciples were there in all? But eight and three are how many? Let us name those who were with him. (Explain that there were two Jameses). Were there twelve at the last supper? Read Mark 14: 16, 17. What was it that Jesus said about "one of the twelve" which made the other eleven feel very sad?

Read and explain John 13: 21-31. Explain that "sop" was a dish of crushed fruit into which the bread, like large, hard crackers, was dipped by each one. To "betray" is for one to make believe to love a person when he is doing all he can to bring harm upon him. To do this is to be a traitor. It is breaking the commandment against lying (lies can be *acted* as well as *spoken*) and of course it is against the Golden Rule given by Jesus. In passing, call attention to the twenty-ninth verse, which shows incidentally that a common custom of our Lord was to give to the poor, for the disciples took it for granted that it was for this purpose their treasurer, Judas, went out when Jesus spoke to him. Remind the children that the sweet stories about Jesus in the Bible are only a little part of his beautiful life, which was crowded full of loving deeds, as this verse suggests.

Let us see what Jesus said to the eleven who remained with him after Judas went out. Jesus knew, as we learned last week, what suffering was before him the next day. We would think that he would have talked in a very sad way to his disciples about himself. But we find that he scarcely mentioned what he was to suffer. He thought of the disciples with great tenderness and of how lonely they would be without him, and he told them that he would send the Holy Spirit to be in their hearts when he was gone. He said, too, that the Holy Spirit would be a "comforter" to them. Comfort is a sweet word. When children are hurt or unhappy about something what does mother do? In one place in the Bible God says, "As one whom his mother comforteth, so will I comfort you." Jesus said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me. I go to prepare a place for you." He said there would be "many mansions," that is, room enough for all who would love and serve Jesus so as to be fit to go there. Many more beautiful words he spoke, especially about love, and then he offered an earnest, loving prayer for them that they might be strong and true and be kept from temptation by the Father's help. (Better than the above or any other paraphrasing is the reading of the Bible itself [John 13: 31 to John 18: 3]. We know from experience that children of six can understand the Scripture narrative with but little explanation.)

While the dear Lord Jesus was giving these wonderful words to the eleven disciples, "Where was Judas and what was he doing?" Read John 13: 29, 30 and Mark 14: 10, 11 and 41-51. Then read the lesson text for today. Contrast the way those hours on Thursday night were spent by Judas and the high priests with the way they were spent by the dear, loving Master, who knew just what they were doing. "Oh, 'twas love, 'twas wondrous love."

Perhaps the best practical teaching from this lesson for children is the example of the silence of Jesus against the angry and unjust words and abuse heaped upon him. How hard it is for us not to answer back when

we are unkindly treated. (Talk freely with the children about trying to be strong enough for a Christlike silence when others "call names," "make faces," "make fun" and tease or strike.)

Occupation for Hands or Objective Teaching.

Use the Bible clock before described or any clock face. Children are to turn the long hand to the figures appropriate for the following and other facts. They will be eager to think of other "witnesses," and with some hints from mother they can easily do so.

Witnesses who might have been called to testify for Jesus.

1. One centurion, a well-known man [Luke 7: 2-11. Notice v. 5].
2. Two blind men [Matt. 9: 27-31].
3. Mary, Martha and Lazarus [John 11: 44].
4. Four thousand fed [Matt. 15: 36-39].
5. Five thousand fed [Luke 9: 14-18].
6. People who saw six jars of water changed to wine by Jesus [John 2: 6-12].
7. Mary Magdalene could have told of being made free from seven devils [Luke 8: 2].
8. Eight years and thirty a man had been sick, but he was healed [John 5: 5-10].
9. One young man raised from the dead and his rejoicing mother [Luke 7: 12-16]. One blind, deaf and dumb [Matt. 12: 22]. One child healed and his happy father [Luke 9: 42]. A grateful mother and her "young daughter" who had been healed [Mark 8: 25, 29, 30]. Zaccheus, a well-known rich man and the poor blind beggar. These nine are but a few from many.
10. The ten lepers [Luke 17: 12-15].
11. Any eleven men from the seventy sent forth by Jesus [Luke 10: 1 and 17].
12. A little girl of twelve years raised to life and a woman sick twelve years healed [Luke 8: 41, 42, 51-56; 43; 48].

NO LOVE FOR HOME.

In a recent sermon on domestic evils Dr. J. B. Shaw of New York city said that the greatest evil is the decadence of our home life, that is, the robbing of our domestic circles of their home element. He then adds:

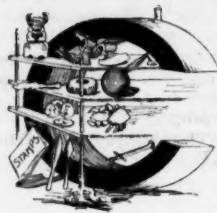
Taken as they run, New York homes are wholly unworthy of the name. They are not homes, they are mere tabernacles, hotels, caravansaries, where we get our bed and board, but scarcely anything more. They have no fireside glow, no atmosphere of domesticity, none of the restful serenity, content and congeniality which characterized the homes of our forefathers. Would you know how inferior our homes are, compare them with those of London, a city more than twice as large as ours; compare them with the homes of our outlying country districts; compare them with the homes of our childhood, the memory of which is always a delight and a benediction. How rarely do our families come together except at the table! How seldom do they form a circle and keep it intact even for a single evening! How infrequent is an evening at home with the young men and women of the household! They seek their pleasures abroad. To sit down and spend a quiet hour with the family would be a "bore" and an affliction. Even the "old folks at home" have no attractions for them. In our homes, as well as out in the rush of business, we are most of us restless, uneasy and nervous. Fondness for home is almost an extinct passion.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—*Oliver Wendell Holmes.*

Such a heart I'd bear in my bosom,
That, threading the crowded streets,
My face should shed joy unlooked for
On every poor soul one meets,
And such wisdom should crown my forehead,
That, coming where counsels stand,
I should carry the thoughts of justice,
And establish the weal of the land.

—Julia Ward Howe.

The Conversation Corner.



COLLECTIONS come close to cats in the minds of the Corner children, judging from the contents of my letters. I will give you only a few specimens:

SPENCER, MASS.

Dear Mr. Martin: I like to read the Corner very much. I collect stamps, minerals, shells, curiosities and autographs. Please tell me the best way to keep autographs.

Yours truly, FRED A.

I should say by all means fasten them in a suitable book. If you try to preserve them separately some of them will almost surely get mislaid or lost. A "patent-office report" may do for an ordinary scrap-book, but for autographs get a book made on purpose. Let the pages be large enough to admit full-sized letters without cutting or folding. Where your specimens are smaller you can put two, or several, on one page. But avoid crowding any page. Be sure and leave ample margins at top, bottom and sides. Leave a few pages at the end for an index. It is better to moisten the edges only of what you put in (with thin flour paste or good mucilage).

I made a small collection when I was a boy of the autographs of public men of that day—like Everett, Sumner, Seward, Chase, Stephen A. Douglas, Ben Wade, Horace Greeley, Sam Houston, "Hangman" Foote, and Robert Toombs. I have, however, the feeling that I must have troubled such busy men with my boyish impertinence. But for most of them I had a sincere admiration and some of their replies were very kind. Within a week I have stumbled upon letters—never put in the book—from Henry Wilson, then in the United States Senate, about a fugitive slave. (That was in the days of that infamous law which made it a crime to feed or help a poor black man making his way toward Canada and freedom.)

There has been lying in my drawer for over a year a letter from a gentleman in Springfield about a fine collection of autographs made by a boy of fifteen years old in that city. The closing sentence may be a hint to collectors:

A large share of his success in making this collection is found in the fact that, besides signing his name, "Yours respectfully," to each request, he inclosed every time an envelope duly stamped and directed, together with a neat and uniform-sized card for the autograph.

The autograph book, however, that I value most highly is one which contains the names of hundreds of young people of my boyhood—playmates, fellow-clerks, schoolmates, and other boys and girls and men and women of that time. That is of more interest to me now than all the presidents and senators in the land. So it will be with you when you are fifty years older than you are now—as you surely will be, if you live long enough! I know two or three girls that keep "memory books," pasting in cards, invitations, programs and souvenirs of all sorts connected with their everyday life.

KNOXVILLE, TENN.

Dear Mr. Martin: I read the Corner and I wish to join it. I went to Cuba not long ago and saw many interesting things. The two I liked best were the soldiers and warships, which most boys do. They keep the stores open on Sunday the same as on any other day. On returning from Cuba we went to

Jacksonville, Fla., and I liked the alligators. When we started back home I brought one with me. I had a pleasant trip and did not get seasick.

Yours truly, HARRY C.

I wonder if Harry and another child I have just heard from in Knoxville were among the children whom "Father Endeavor" Clark saw in the great Tennessee Endeavor Convention there a few days ago. I do not think I should like the specimen he brought home for his cabinet from Florida. A gentleman who has recently made the same trip described to me how large quantities of little alligators were kept in the stores all ready for Northern curiosity seekers! He also told me that in Cuba the shops were not only kept open on Sunday, as Harry mentions, but that bull-fights were the special attraction of that day. Last night I went to a boys' club and heard a gentleman give a very fine description of Gibraltar, in which he spoke too of brutal bull-fights as the regular amusement of the Sabbath. I hope we shall never annex any Spanish colonies.

The gentleman who sent some time ago California sand to a little girl now sends me from Florida other specimens for her. If she will call for them she can have them. One of the kinds of sand is

... brought from the subsoil of the orange groves by a sort of salamander, as they call it, which has his home underground and brings the sand to the surface, dumping it out of his side-pouches, which he packs very solid with his strong, spade-like hands.

Here is another addition to our Cabinet:

FORT RILEY, KAN.

Dear Mr. Martin: You may be interested to know that I am the granddaughter of one of your old teachers, Professor—. I am twelve years old and my papa is stationed at Fort Riley, and after the blizzard we had a few weeks ago he thinks it would be a good plan to let the Indians have Kansas, if they want it! I will send you a band from off one of the shrapnel shells, like those that exploded at Chicago last summer.

EVELYN C.

I have placed the shrapnel band in the "war department" of our Cabinet, along side the shells and minie-balls from Southern battle-fields. (Curiously enough, while I was copying Evelyn's letter a beautiful little girl, whom I did not know to be in the house, toddled gravely into the library, and began to examine the specimens—and roll the cannon-ball!)

Haverhill, Mass.

Dear Mr. Martin: This morning mother took some green excelsior and put some white, brown and pink eggs in it, so it looked like a nest. I do not think any of us have told you that we have five rabbits. One is white, one is black, and three are yellow and black with white noses. Those books you lent us are very nice, and the boys laugh and scream at the funny parts, and every now and then mother says, "How real it seems!" We have finished "Jolly Good Times on a Farm" and are now reading "Jolly Good Times at School."

Very truly yours, JULIA B.

It is about time now to watch the building of real nests. A gentleman called my attention the other day to a robin singing his "Jonathan Jillett" in the top of a tree, and said that when the robins first returned in the spring they had forgotten their mating song, and had to rehearse it over, always on the ground, or on low branches! Walking with another bird-enthusiast, she was sure she heard a meadow-lark; the note was very plain; it was repeated—it came from an old wind mill! One more bird-story: two little boys were dining with us, and when "dove-cote" was mentioned, the smallest said, very innocently, "I did not know that doves had coats—I have heard of a swallow-tailed coat!"

Mr. Martin

A pure cream of tartar powder.

CLEVELAND'S



No Ammonia.

No Alum.

BAKING POWDER

"Pure" and "Sure."

It is pure and wholesome.

It is always sure. No spoiled dough to be thrown away.

It is not a secret nostrum. Its composition is stated on every tin.

Only a rounded spoonful is required, not a heaping spoonful.

Cleveland Baking Powder Co., New York,
Successor to Cleveland Brothers.



The Duluth Imperial Mill Company,

Proprietors of the Largest Flour Mill in the World, will distribute

to the women bread makers residing in Boston or towns within twelve miles of the State House,

\$1,000 in GOLD

\$100 each for 3 Best Loaves,	\$300
75 " " 3 Next Best,	225
50 " " 3 " "	150
25 " " 5 " "	125
10 " " 10 " "	100
5 " " 20 " "	100

44 Loaves, \$1,000

Instructions to Competitors.

FIRST—All Bread must be made from

"Duluth Imperial" FLOUR in the World.

SECOND—Bread must be handed in (at some place to be announced later) Saturday, June 1, 1895, before noon, where it will be examined by competent judges, three leading bakers of Boston.

THIRD—Competition is limited to women and girls. Only one loaf to each competitor.

FOURTH—Each competitor must make the bread submitted herself, also furnish receipted bill for a barrel of "Duluth Imperial" from a retail dealer. Her name will be copied into a book against a number which will also be put upon the loaf, so that the judges will not know whose bread is being inspected, thus insuring

Fairness in Competition.

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The Sunday School

LESSON FOR MAY 12.

Mark 14: 53-64.

JESUS BEFORE THE HIGH PRIEST.

BY REV. A. E. DUNNING, D. D.

Jesus Christ is the supreme revealer of character. Every one to whom he presents himself is confronted with the question of Pilate, "What then shall I do unto Jesus which is called Christ?" and every one is compelled to make some answer. To decline to make any answer is to reject him. The trial of Jesus illustrates his power to reveal character. By contrast with himself the nation, the council, the chief priests, the high priest, Judas, Peter, the other disciples and Pilate appear in their true light. Jesus went through a threefold trial. He was first tried by Jewish rulers, who caused His arrest and then condemned him to death, but who had not the power to execute the sentence. Next, at the instigation of these Jews, he was tried before the Roman court, but was acquitted. Then again he was examined and the Roman authorities were compelled by the Jews to confirm their sentence of death on Jesus. As illustrations of his power to make known character, we select from among those whose relations with him were brought to view in this trial:

1. The Jewish nation. Rome had conquered it, but had allowed the Jewish local government to survive in the hands of the priests. The nation had grown more fanatical, more wicked, more bitter, as its power was gradually circumscribed. Jesus came presenting himself as its Messiah, but proclaiming for its deliverance principles which Jews must either accept in a repentance and self-abnegation which would result in reorganizing the nation, or which they must reject, together with him who proclaimed them. The crucifixion of Christ was not an accident. Centuries of sin had been preparing for it. The Jews were too far gone in sin to accept the principles of Jesus Christ. He declared this in profound sorrow when he said, "If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes." The only alternative for them was to overthrow these principles by killing him who declared them. This the high priest frankly declared when he said: "Nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." This the council said: "If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation." Jesus was destroying that which kept the nation alive—hatred of the Romans and the spirit of revenge.

The nation was no longer worth saving. The individuals composing it could be saved only by its destruction. The one precious possession of any nation is the moral soundness of its institutions. The coming of Jesus into contact with Judaism showed that that had become too corrupt to live. Moral unsoundness in a free country first shows itself in the rulers. When they are found to be as corrupt as they have been shown to be in many of the leading American cities, if the people do not renounce them and do works meet for repentance, the nation will become not worth saving. No man ever loved his country more than Jesus did. With tears and sobs he pronounced its doom. But he did not falter in pronouncing it. "Thine enemies . . . shall dash thee to the ground: . . . they shall not leave in thee one stone upon another." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Till they could accept his principles they would have no Messiah, and without him they had no future but destruction. Was he worthy of blame for bringing their corruption to the light?

2. The council. Of its seventy members twenty-four were chief priests, that is, they

were heads of courses of priests serving in the temple. The others were scribes, or learned rabbis, and elders, who were among the influential laymen in the church. But the chief priests dominated the council, and Jesus mercilessly exposed their characters and motives. These characters appear in hideous repulsiveness in the trial of Jesus before the Sanhedrim. The tragic shadow of the chief priests had lain across his entire path to the cross. He had showed to his disciples how he "must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed." He had described them in the parable of the wicked husbandmen, spoken to them in answer to their demand that he should show them his authority. They had evidence enough that he was the Messiah. This evidence was what moved them to take his life. "Come, let us kill him," they said, "and the inheritance shall be ours." They went to work not to find what his character and mission were, but to find evidence against him, and as they had no hope of finding anything true against him they sought false witnesses. At last they found two, the smallest number with which they could make a show of trial [Deut. 17: 6]. But even these broke down.

In these chief priests we have illustrations of men fixed in their own views and plans. They are confronted by Jesus Christ claiming to manifest God to them. His truth demands that they change their views and plans. But this they are determined not to do. They will not even consider his credentials, or promises. They seek simply to get him out of the way; and they are ready to use for their purpose the holiest trust they have received from God. The most despicable men in Bible history are the chief priests who caused Jesus to be crucified.

The high priest is the most conspicuous illustration of the character of those who, finding Christ opposed to them, seek to rid the world of him. In front of the chief criminals of history stands Caiaphas. Judas has some claims to our respect; Caiaphas none. Judas had a conscience which drove him to despair and suicide as soon as he began to reflect on his deed. Caiaphas continued to hold his office, and probably died in the odor of respectability. We condemn and pity Judas; we despise Caiaphas. In his eagerness to kill Jesus he forgot his official dignity and, startled by fear lest their plans had failed, he sprang from his seat in the midst of the assembly and, insisting that Jesus had said something criminal concerning which the witnesses were trying to testify, asked him to tell it and witness against himself. This was no proper question for a judge to ask. Jesus declared by his silence his conviction of the prejudice of the court, and of the uselessness of defending himself. Caiaphas, disappointed and enraged, put him under a solemn oath [Matt. 26: 63], and demanded of him whether or not he was the Son of God, in whom the hopes of Judaism were expressed. When Jesus then declared himself the Messiah, the high priest instantly officially pronounced him guilty, appealed to the council for confirmation of his decision, and got it. To Caiaphas belongs the unenviable distinction of having officially rejected the Son of God without any investigation, from fear lest he should lose his own place and power.

3. Jesus revealing himself. Repeatedly he had presented to men the alternative, either to acknowledge him as Son of God or a blasphemer [Mark 2: 7-12]. He had demanded for himself the same honor that men give to God [John 5: 23]. Now at last, in this trial before the highest court of his nation, he solemnly, under oath, declared that he was the Christ, the Son of the Blessed One. This was the culmination of his witness to his own character and mission.

As Son of God he presents himself to us. He is either what he claimed to be or he is a blasphemer, worthy to be crucified. Which

is he? If we admit his claim intelligently, we must accept him as king of our affections and will or we shall perish utterly, for we have his own comment on the position of the men who tried him: "Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall it will scatter him as dust."

THE OHUROH PRAYER MEETING.

Topic, May 5-11. True Meaning and Value of the Communion of Saints. Eph. 2: 13-22; 1 John 1.

Of living believers mutually; of the living with the dead; of all these with Christ.

(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 12-18. How Can We Endeavorers Help Our Church. 1 Cor. 12: 1-27.

By joining it. Doubtless the great majority of Christian Endeavorers already are enrolled in the ranks of church members, but there is still a very considerable number who are not. Manifestly the first thing for them to do is to unite themselves publicly with their fellow-believers. Once within the church they can render help in a variety of ways.

By scrupulous effort to be true to the vows which one takes on joining the church. How many of us actually realize what definite duties we assumed then—the promise to attend its stated meetings, to watch over those with whom we associated ourselves. Regularity in attending the Sunday services and the midweek prayer meeting counts for a good deal. It is a great encouragement to the pastor; it is a standing example to others. And Christian Endeavorers ought to find it easy and natural to do this, in view of the fact that they are trained to the fulfillment of certain definite pledges. On this account we ought to be getting in our churches in these later days a more faithful set of members.

By refraining from harsh public criticism of the officers of the church or of its policy and methods. Not that we are never to pass adverse judgment upon this or that measure. Not that any church is so good that it does not need and may not profit by criticism. But we should be careful how and where we indulge this tendency which grows so rapidly by use. You do not often hear, for instance, a member of the Grand Army of the Republic criticising sharply that organization, and when one does thus express himself how quickly the others rally to its support. There certainly ought to be in the Christian church as much *esprit du corps* as in a military or a labor organization.

By seeking out and filling gaps in the line. In every church there are departments that are poorly manned—certain kinds of duties, less agreeable duties, but very necessary, from which the average member shrinks. Now if Endeavorers are ready to stand in these gaps, to do the thing that no one else is anxious to do, they will certainly get a great blessing, besides rendering the noblest kind of service.

By leading an exemplary life. After all, nothing helps the church as much as this. The world has a keen eye for the black sheep of the fold, and when once discovered they are held up to ridicule—"That's the kind of people church members are." Be it ours so to live in all the relations of life, so to fulfill Christ's law, that worldly people seeing us shall be led to respect and honor the church with which we are identified.

Parallel verses: 1 Chron. 12: 17, 18; Isa. 41: 6, 7; Amos 3: 3; Matt. 23: 15; John 17: 11; Rom. 12: 10-13; 1 Cor. 3: 6-9; 10: 32, 33; Gal. 6: 2, 10; Eph. 2: 19-22; 4: 25; Phil. 1: 27; 2: 1-7; Col. 1: 18; 2: 2; 2 Tim. 2: 14, 15.

Eternal vigilance is the price of liberty. It is harder to use success than to win it.—Charles H. Parkhurst.

PROGRESS OF THE KINGDOM.

FOREIGN WORK AT HOME.

(Parallel with *The Congregationalist's* June Topic for Missionary Meetings.)

Fifty years ago we were stretching out our arms to the heathen across the ocean and longing for opportunities to evangelize them, but today we find foreigners belonging to a score of nationalities in our own borders. It is no longer necessary to leave the United States in order to engage in foreign missionary work. The European nations, among whom we are supporting missionaries abroad, have thousands of representatives at our very doors no less sorely in need of the gospel, perhaps more so, in view of their added liberties and responsibilities as American citizens. And yet large numbers of immigrants speak their native language and preserve their national customs, characteristics and religion, forming distinctively foreign colonies in many of our large cities and states.

A glance at the United States census, taken in 1890, shows how great a portion of our population is of foreign birth, not to mention those of alien races born in this country. Passing over the English-speaking immigrants, we find the Germans at that time numbered 2,784,894, the Scandinavians 933,249, Russians and Poles 330,084, Italians 182,580, Austrians 123,271 and Bohemians 118,106, while there were 113,174 immigrants from France and 103,079 from Wales. These statistics suggest the serious problems which confront us in seeking to harmonize, unify and elevate these heterogeneous elements of our population. Let us see what the Christian church is doing to solve them.

The Congregational Home Missionary Society early recognized the need of Christian effort among this alien population, many of whom are plunged in poverty, ignorance and spiritual darkness. From a patriotic as well as a religious point of view, aggressive work must be undertaken among these people, since they cannot become intelligent and worthy American citizens without education and moral elevation. Foreign missionary effort at home requires much the same methods as that carried on abroad—churches and mission stations, day and Sunday schools, training institutions, colleges, house-to-house visitation of Bible readers and evangelists. Of course, Christian work can only be made available to multitudes of foreigners through their own language, and it is most desirable that missionaries and lay workers should be of the same nationality as the persons to whom they minister, in order to use their language fluently and to understand the modes of thought, the grounds of belief and ruling motives of a people. Fortunately, there has already been raised up a company of consecrated men and women possessing the necessary endowments and training for this work, and their number is constantly increasing.

In considering this subject more in detail, we naturally turn first to the missions of the C. H. M. S. among the Slavic population, which includes the Bohemians, Poles and Slovaks. The Bohemians are, perhaps, best known to us as the people of John Huss. Although having great ancestors and a grand religious history, and although Protestantism made a heroic struggle against cruel persecution, the intolerance of Rome in Austria has almost entirely crushed out the faith of their fathers. The Bohemians who come to America for the opportunity to obtain cheap homes and earn a livelihood are almost all of the poorer classes, almost all born Catholics, yet with a tendency toward indifference, infidelity and even open hostility to Evangelical religion. They have been inclined to congregate in cities, Chicago and Cleveland being their chief centers, and to retain the language and customs of their native land. Many years ago the Presbyterians founded a Protestant Bohemian church in New York City, which

still exists, and they have a few churches in the West. The Methodists and Baptists have begun work in Chicago. But the Congregational body was the first as a denomination to enter into this foreign work through its Home Missionary Society.

More than a decade ago a mission was opened in Cleveland by Rev. H. A. Schaffner, D. D., whose missionary service in Austria peculiarly fitted him to become a pioneer in home work among the 25,000 Bohemians of Cleveland. The beginnings were small and discouraging. He was the only missionary conversant with the language, although he found helpers in two or three Bohemians, who had been previously converted. He says of these early days: "At first there was hardly a ray of encouragement. The congregations were small. For over two years we could secure no place of worship of our own; for months I could find no truly converted souls."

In the fall of 1894 Rev. Dr. E. A. Adams, for ten years a missionary of the American Board in Bohemia, began Christian work in a miniature Bohemia in Chicago. It would be interesting to follow out the history of these two missions, and to see how the work broadened and grew more and more successful through the untiring and devoted efforts of its leaders. In time the Slavic work included missions among the Poles, who are three times as numerous as the Bohemians, and are found in large numbers in Western cities, while in some places they form whole agricultural communities. It is exceedingly difficult to evangelize them, owing to the opposition of priests and the violence of the ignorant element among them. In 1889, also, the attention of the C. H. M. S. was turned to the Slovaks or Hungarian Slavs in and around Pennsylvania, who are very poor, ignorant and degraded. It is said that scarcely any of our foreign population is in so lamentable a condition, physically, mentally and morally as the Slovaks.

Now what is the status of our Slavonic work today. From an insignificant beginning with a solitary missionary, it has grown until in 1894 there were thirty-one missionaries laboring in nine states, thirty-two stations and out-stations, ten churches with 554 church members, sixteen Sunday schools with over 2,816 members, an average weekly attendance at preaching services of about 5,000, \$686 contributed to missionary societies. The elevating influence of Christian churches in many communities is apparent. In connection with the work in Chicago should be mentioned the Christian Bohemian newspaper, called *Pravda*. Native workers are being trained in the Cleveland Bible Readers' school for young women and in the Slavic Department of Oberlin College.

Although many of our foreign immigrants are ignorant and even violent, capable of becoming dangerous elements of society, there are others like the Germans and Scandinavians who are useful and honorable members of the community. As a rule they are strong physically, honest, industrious and become loyal citizens. General education is highly esteemed. The Scandinavians, which term embraces natives of Norway, Sweden, Denmark and Iceland, are uniformly Protestants. The C. H. M. S. has been quick to see in these Northern races a people possessing stanch virtues and religiously inclined, among whom a little timely help will do much good. The name of Rev. Marcus W. Montgomery is inseparably associated with the Scandinavian department as the organizer and for so many years the superintendent of this work. It was he who, in the course of a visit to Sweden in 1884, made the significant discovery of a Congregationalism existent in that country under the name of "Mission or Free Churches" and brought here by Swedish immigrants. There are today in America 100 Scandinavian Congregational churches with a membership of over 4,000, while there are

opportunities for the education of native missionaries in Carleton College and in the Chicago Theological Seminary.

A survey of our German work, which is similar in character, reveals a total of 105 flourishing churches, while the C. H. M. S. in 1894 employed forty-nine missionaries among them. The Wilton German-English College at Wilton, Io., formerly at Crete, Neb., is doing a splendid work in helping young Germans to secure a liberal education, and deserves aid from the Christian public. The Germans do not want charity; they are willing to work and to pay what they can toward educational and religious privileges, but they are most of them very poor, and it is hard getting started in a new land.

But the work of Congregationalism among our foreign nationalities is not complete without mention at least of the Welsh miners, centering in Ohio and Pennsylvania, having more than 130 churches; the French-Canadian element, numbering 1,500,000 souls that have come over our Northern border and settled principally in New England, and among whom we have but seven Congregational churches; the Spanish life in New York, in Florida and in the Southwest, where a few missionaries are laying foundations. Nor must we omit to speak of the work, aided by the A. M. A., among the Waldenses in North Carolina, where is a picturesque and unique colony of the most desirable immigrants from the mountain regions of Italy, having their own church and native pastor. In 1893, surveying ten years of foreign home work under charge of the C. H. M. S., Dr. Washington Choate says: "One decade of work in this field shows a fruitage of more than 200 organized Congregational churches outside of the Welsh, which are older, and a membership of 8,500. Today 196 missionaries preach the word of eternal life in foreign tongues on the home field. Who can question the accessibility of these races by the Pilgrim faith? Who can doubt the duty to go forward in a work God has so richly blessed? Men and means for enlarging this work are its great need."

Sources of Information.

The Sixty-Seventh Annual Report of the C. H. M. S. *The Home Missionary* for October, 1893; July and September, 1894; March, 1895.

Recent Reports of the Massachusetts H. M. S. Leaflets on the Bohemians, French-Canadians, Germans, Scandinavians and Spanish-Americans, to be obtained of the C. H. M. S., Bible House, New York or the Massachusetts H. M. S., Congregational House, Boston.

For literature on the Waldenses send to the A. M. A.

EDUCATION.

—Colorado College has just issued her twenty-first annual bulletin. On account of the increase of students during the present year, the faculty has been increased, and a chair of modern languages has been established, to which Mr. Louis A. E. Ahlers of Harvard University and the University of Berlin has been appointed. The courses in Greek and Latin have been enlarged, and a number of new electives offered in the languages, science and literature. Departments of music and art have been opened in response to demands, and earnest effort has been made to preserve the high order of instruction which prevails in the academic course. The library and museum have recently received a number of valuable gifts and loans, among them a loan from Mr. A. L. Dickerman of Colorado Springs of a rare collection of Alaskan Indian curiosities and relics; also a collection of geological specimens from the Gulf of Mexico regions. A full-sized cast of the Winged Victory of Samothrace has been placed in the main hall of Coburn Library as the gift of Prof. Atherton Noyes of Colorado College and Mr. Edward Noyes of Boston. During the fall extended lectures were offered to the public in the university extension course on geology and citizenship, with popular lectures on philosophical and scientific subjects.

CURRENT THOUGHT.

AT HOME.

It is welcome to find *Life* commenting thus on the case of Oscar Wilde: "Wilde seems to have proceeded these many years on the theory that the idea of sin was based purely on public prejudice, and that one line of conduct was really as good as another if the person really thought so. . . . Decency and common sense, fresh air and honorable behavior get a little out of fashion from time to time, especially in great centers of wealth and luxury, but in the long run they have a hold on the liking of the Anglo-Saxon race which humbug finds it hard to overcome."

Elizabeth Stuart Phelps, in the *May Ladies' Home Journal*, says of her father, Prof. Austin Phelps: "He was at once the strongest intellectual inspiration and the profoundest spiritual influence of my life. . . . Day after day the watchful girl observed the life of a student—its scholarly tastes, its high ideals, its scorn of worldliness and paltry aims or petty indulgences, and forever its magnificent habits of work: work close, severe—too severe, alas, for his delicate physique—work conscientious, ardent and remorseless to the end. . . . His tenderness to the sick was something unique in my experience. . . . It spoiled one who ever received it for all other human sympathy given to physical distress. It is speaking quite within bounds to say that my father's way of treating the sufferings of a child gave me the best conception I shall ever receive in this world of the compassion of God. . . . It was not natural to be his child and not believe in the great and glorious significance of this life and in the promise of the life eternal."

The Christian at Work publishes a reply to Dr. Behrends's sermon, *The Pauline Doctrine of the Sword*, by Rev. Walter Rauschenbusch, secretary of the New York Baptist Congress. He, too, believes that "Christ died for the 'scab,'" and can "see the tragic conflict of a man who is forced either to withhold bread from the lips of his children or earn it by betraying his comrades," but he asks, "Show me any case where men have been welded in an organic unity, where they have not turned against the man who would sacrifice the whole for private advantage." To Dr. Behrends's assertion that "there are courts in which questions of law can be settled, and if corporations have violated the law they can be brought to bar, and the public will insist that the law shall be obeyed," Mr. Rauschenbusch replies: "Is that true? Are the rights of labor as fully recognized in our laws as the rights of property? Do the courts administer the laws we have with a single eye and a steady hand? Does the public really insist that the law shall be obeyed, or is the public very indifferent to all but the most sensational cases, and easily wearied even of those? On that really hinges the whole question."

Rev. Simeon Gilbert, D. D., in *The Ram's Horn*, tells what makes Congregationalism: "As to church government it stands for the ideal government of the people, by the people, for the people. . . . It stands for and emphasizes in the same way the immediate indwelling of the Holy Spirit in each living member of every local church. In this respect it is the most high church of all the churches. . . . The Congregational church meeting and the New England town meeting grew up together, under the same ideas and influences. Together they constituted the legitimate parentage of our glorious American commonwealth."

The current *Christian Register* may be called a Martineau number—poetry and prose, appreciation in many forms, making it a worthy testimonial of love to the man who has just celebrated his ninetieth birthday. Rev. Dr. Moxom says that Dr. Martineau has done more than any other man during the past fifty years to destroy the materialistic philosophy that rose into new vitality with the rapid development of the physical sciences which marks our era." Rev. Dr. William Hayes

Ward says he has always been impressed with the "golden candor of the man," and "the fine balance between his intellectual or philosophical nature and his devotional and ethical nature." Rev. Dr. R. S. Storrs pleads physical and professional inabilities as an excuse for not writing at length and saying "fairly and sympathetically what I deeply feel about one from whom I have often greatly dissented, but by whom I have been enriched and animated in thought and spirit for many years." Rev. Dr. George A. Gordon says: "These two distinctions stand out supreme in my thought of Dr. Martineau—his superb ethical insight and his great critical power. . . . His is a mind to be admired, a character to be revered, a life for whose richness, range and power all believers in God may well give thanks."

IN BEHALF OF HOME EVANGELIZATION.

The Edwards Church, Northampton, was a fitting place in which to hold, April 24, the semi-annual meeting of the Woman's Home Missionary Association, which is an organization of workers for the home land. The historic town in its spring dress, the beautiful day, the hearty greetings to the homes and church, the large gathering of earnest women from many towns in Massachusetts and from Rhode Island and the suggestive addresses made the meeting a memorable one.

In the absence of the president, Mrs. C. L. Goodell, Mrs. Louise Kellogg, the secretary of the association, presided admirably. Mount Holyoke College was represented by her president, Mrs. E. S. Mead, who opened the morning session with Scripture reading and prayer, and in the afternoon the sister college, Smith, brought greetings through Frau Kapp. The welcome to the guests by Mrs. S. E. Bridgman was gracefully responded to by Mrs. J. L. Hill, following which was a paper on *Our Treasury* by Miss A. C. Bridgman, who emphasized the fact that 292 auxiliaries in the two States, which contain over 600 Congregational churches, were far too small a number to be reported. Last year over \$22,000 passed through the treasury, an amount quite insufficient to meet the demands for aid. The work pledged to the five national societies must be sustained, and the salaries of teachers and missionaries should naturally take precedence of scholarships and boxes. Mrs. Hill, for the juniors, told of various ways in which the children are helping and urged that more be done to interest them. Miss Shepley, in a short paper, told how successfully the Rhode Island women were interesting their friends and churches by a visiting committee, which in a short time reports new auxiliaries and increased receipts.

The last address of the morning was a stirring appeal by Miss Mary C. Collins of South Dakota for the American Indian. The great need is not missionaries to carry the gospel or open hearts to receive it, but funds to send and sustain it. The Indians are begging for teachers, and they are not only being refused but schools are being closed, scholars sent back to the wigwam and teachers recalled.

Mrs. Kellogg opened the afternoon session with a Bible reading prepared by Mrs. C. L. Goodell. Rev. E. M. Noyes spoke upon the vast undeveloped resources of our country and the different nationalities that are coming daily to our shores, and urged all Christians to face the crisis and realize the motto of the Home Missionary Society, "Save America to save the world." Rev. Paul Van Dyke added a few words impressing the value of self-sacrifice. Shall we not sacrifice a little bric-a-brac and substitute this noble cause?

Two charming solos by Mrs. Kingsley, and Mrs. Merrill E. Gates's hymn, *The Good Shepherd*, added to the pleasure of the meeting. Mrs. Kellogg invited all to be present at the annual meeting in Boston the last Wednesday in October, and to bring a self-denial offering, if possible, in gold.

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Literature

BOOK REVIEWS.

FASTS AND THANKSGIVINGS OF NEW ENGLAND.

It is surprising that this subject has not been exhaustively studied and discussed before. But it is gratifying that it has been left for treatment by one so competent and zealous as the author of this book, Rev. W. D. Love, Ph. D., of Hartford. His volume is a fine example of scientific historical research and composition. It is worthy of the subject and an honor to him. It is a fresh and an unusually noteworthy illustration of the successful work which many Congregational ministers accomplish in lines of effort outside of, even if akin to, those of ordinary parish service.

Dr. Love has written primarily a history. Beginning with the holy seasons of the Anglo-Saxon church he traces the development of fasts and thanksgiving days down to the American colonial period and thence in this country to the present time. He has studied his materials conscientiously and has made more comprehensive and rewarding researches than any one else. He gives a clear, consistent and most instructive account of what, in many important particulars, have been characteristic New England and American institutions. He has written pictorially too. His pages are graphic and entertaining and not for special students of ecclesiastical history only but for people in general.

It is worth noting that Dr. Love does not indorse the conclusions of those who regard the Pilgrims as chiefly indebted to the Dutch for their institutions. Upon this point he justly remarks:

Some historians would no doubt come at once to the conclusion that the Pilgrims about to depart here showed their indebtedness to the Hollanders among whom they had found an abiding place for nearly twelve years; but it seems to us an unwarranted inference from a mere coincidence in the outward form. The farewell feast of the Pilgrims, hallowed by prayer and psalm-singing, was a very different thing in itself from the convivial gatherings of the Dutch. . . . The Separatists had already demonstrated their right to be termed independent, and they are the last against whom a charge of imitating others should be brought.

We also are glad to read his approval of the abolition last year of the regular annual fast day in Massachusetts. This was a wise action and henceforth when there is evident occasion for such a day of public humiliation and prayer it will be far more likely to be observed becomingly.

He has increased the interest and value of his work very much by appending a list of works containing information, as well as a carefully prepared calendar and a rich and exceedingly valuable bibliography of the literature relating to his subject. The difficulty of compiling it has been overcome successfully and he has earned the gratitude of all other scholars. This portion of his work includes an account of certain alleged facts in regard to the Pilgrims which have lately come to light in the shape of marginal notes in an ancient copy of the Bible—a Breeches Bible of 1588—which is claimed to have been the family Bible of the Pilgrim, William White. These notes throw doubt upon a number of facts in Pilgrim history, hitherto supposed to be settled, and Dr. Love cites them as probably warranting the conclusion that the Pilgrims observed a day of thanksgiving, the first of its sort in New England, on Dec. 20, 1620, just before disembarking at Plymouth.

We cannot take room here to discuss them but, after some study, we are not able to regard them as sufficiently trustworthy to be accepted as authoritative or as warranting his conclusion as to the special observance on Dec. 20. He takes his own ground in regard to them only tentatively, but seems to give them more weight than they probably deserve. His judgment is entitled to much respect and it certainly will have force for all who attempt to determine the truth. But at present we are unable to agree with him in regard to their probability. [Houghton, Mifflin & Co. \$3.00.]

RELIGIOUS.

Rev. R. G. Balfour, in *Central Truths and Side Issues* [Charles Scribner's Sons. Imported. \$1.40], offers three papers on the Incarnation and the Atonement and three on the Doctrine of Baptisms and of Laying on of Hands, the Sinai Covenant and the Resurrection, the last three being regarded as subordinate to the first three in importance. They are thoughtful and somewhat stimulating theological discussions, a little out of the ordinary lines without being startlingly novel, and having throughout the value which all penetrating and candid theological discussion possesses. We do not altogether accept Mr. Balfour's conclusions, but we have greatly enjoyed his book, and regard it as specially excellent because of the rare clearness with which its own positions, as well as those from which it differs, are set forth.

The National Reform Movement appears to be that which aims to secure the introduction of the divine name into the American constitution, as well as a number of other religio-political objects. One of its adherents, Rev. J. M. Foster, is the author of *Christ the King* [James H. Earle. \$1.50]. This volume contains a preface which is an attempt to refute a magazine article and an introduction which sets forth the history of the movement. As for the book itself, there is much in it which all Christians and all good citizens will cordially approve. There also is much which may be termed injudicious and needless. The movement referred to seems to aim at minor ends, leaving more important ones out of view, which is a mistake, however valuable the lesser objects may be in themselves. We do not indorse the spirit of the book toward the Roman Catholics. It is most improbable that "there is the clearest documentary evidence at Washington that the red hand of the Tiber was what struck Lincoln." If the author has any evidence that the Jesuits assassinated President Lincoln, he ought to make it public. If he has none but hearsay, he should refrain from alluding to it. There is not the slightest likelihood that any trustworthy evidence to this effect is, or ever was, in existence; and such a charge does more to alienate public sentiment from the cause which the author holds dear than from those against whom he makes it.

The author of *As Others Saw Him* [Houghton, Mifflin & Co. \$1.25] is unnamed. The book itself purports to be a narrative by one of the Jewish Sanhedrim which voted for the condemnation of Jesus to death. He represents himself as writing out his recollections twenty or more years afterward for the benefit of a friend, and he gives a statement of the impression made by our Lord's earthly life upon the official classes in Jerusalem. Undoubtedly the pic-

ture here drawn resembles in some important features the reality. It adds nothing to our information, but it is interesting and, in its way, impressive.—The author of *God's Light as It Came to Me* [Roberts Brothers. \$1.00] offers the little book in the hope of enlightening and comforting others, and this purpose deserves appreciation. There may be those to whom the book will come acceptably and helpfully. We regard it, however, as too vague and mystical, too sentimentally religious in spite of many practical passages and suggestions, too dreamy and poetical to gain a very strong hold on the ordinary man or woman.—Rev. R. B. Moore has written a book called *The Mode of Christian Baptism* [William F. Fell & Co. 75 cents]. It is an elaborate study of the subject, and is written in a good spirit. It denies the truth of the theory of the Immersionists and advocates sprinkling as best in accord with the New Testament teachings.—Messrs. Charles Scribner's Sons have issued a dainty little edition of *The Psalter* [\$1.25], together with a concordance, which our Episcopal readers will appreciate.—Rev. I. S. Dodd has written a simple and unpretending, but exceedingly thoughtful and inspiring, little book on the social aspect of the Lord's Supper. It is entitled *A Lesson from the Upper Room* [A. D. F. Randolph & Co.]. It blends the devotional and the practical judiciously, and is written with a noticeable charm of style.

STORIES.

The Daughters of the Revolution and Their Times [Houghton, Mifflin & Co. \$1.50] is a historical romance by the Hon. C. C. Coffin. The author has made considerable study of the Revolutionary period, and deserves credit for having reproduced with much success what evidently was the intellectual, social and political atmosphere of that period. He does not offer his book, if we understand him aright, as literal history—that is, it must not be depended upon in respect to facts. He takes the liberty, very properly allowed to a novelist, of introducing persons and circumstances for the purpose of intensifying the impressions which he desires to make. But in the general sense of reproducing faithfully the spirit of the people and the times, his pages are accurate and full of diversified interest. The young people will prize the book highly.

The society of the smaller Spanish cities probably is almost as unknown to most English readers as if it were that of the moon. One hardly can assert, therefore, that any portrayal of it is either accurate or unfaithful. But such a book as *The Grandee* [George Gottsberger Peck. \$1.00], translated from the Spanish of A. P. Valdes, gives much internal evidence of being life-like. It is a gloomy and at times a repulsive story. Portions of it are horrible and almost incredible. But it is a striking picture of the provincial life; and the author contends that such cruelty as is here depicted is not unknown. We cannot recommend the book for general reading, for the tone of it is unwholesome as well as painful, although the picture of loose morals is not likely to attract anybody.—Robert Louis Stevenson's *The Body-Snatcher* [Merriam Co. 40 cents] is ghastly and ghoulish, but it does portray with great distinctness the recklessness of those who formerly supplied medical students in Edinburgh with subjects for dissection. That the nar-

rative is creditable from a literary point of view and is associated with Mr. Stevenson's name is not enough, however, to warrant us in recommending so repulsive a story.

The author of *A Daughter of the Soil* [Harper & Brothers. \$1.25] is M. E. Francis. It is a story of English life, chiefly among the yeomanry. There is some strong character drawing in its pages, and a great deal of vivid and picturesque description. It is not a novel which will make a great stir, and yet it is more than ordinarily worth reading.—Messrs. Roberts Brothers have brought out *A Quaint Spinster* [60 cents], by Frances E. Russell. We should think it might be in some respects a transcript from real life. It is short and leaves a sense of incompleteness upon the reader's mind, but it is quite vivid in the distinctness of its agreeable pictures.

Another English novel is *Transition* [J. B. Lippincott Co. \$1.25], by the author of *A Superfluous Woman*. She describes the effect of practical work as a teacher upon the fanciful aspirations of a young English girl who is a college graduate with honors; and she discusses at the same time certain socialistic and anarchistic phases of English society. It is a well-conceived and well-written story, wholesome in spirit and telling in its impressions. It is much above the average in merit.—In *The Mystery of Cloomber* [R. F. Fenno & Co. \$1.00] Dr. A. Conan Doyle has followed a little in the trail of Wilkie Collins's *Moonstone*. The one book would inevitably suggest the other to him who knows both. The present work is short and exciting, sufficiently entertaining, but by no means an example of the author's best powers.

Gee's Trap, or The Lambs and Field St. [Cong. S. S. & Pub. Soc. \$1.25] is written to show the two extremes of our social life, in their opinions, conditions and relations to each other. The willful misunderstanding of every act of the rich by the poor, and their class bitterness against the former, is made very plain. Two young girls, one in each stratum of this society, are brought in contact, and the interaction of their lives brings about great results, the rich Lambs being made to understand the misery of Field Street and nobly doing their part in its regeneration. One more book to help develop brotherly sympathy and kindness.

A volume of entertaining short stories is Mr. W. H. Shelton's *A Man Without a Memory and Other Stories* [Charles Scribner's Sons. \$1.00]. Some of them are war stories; all of them are fresh, vigorous and thoroughly readable. Some of them, if not all, have been printed before.—Mr. Anthony Hope's latest book is a collection of short stories entitled *Sport Royal and Other Stories* [Henry Holt & Co. 75 cents]. He has allowed his imagination large liberty, and has used his pen to good purpose in picturing the queer fancies of his mind. The book is far below the level of his last work, yet in its way is amusing and worth attention.

Mr. Arthur Morrison is one of the newer English writers of eminence, and bids fair to equal the best of them. An American edition is out of his *Tales of Mean Streets* [Roberts Brothers. \$1.00], the contents of which have appeared in one or another English publication and have made a somewhat unusual impression. Mr. Morrison's pursuits have happened to familiarize him with the East End of London, which certainly abounds in mean streets, and he has availed

himself with remarkable perceptiveness and skill of the opportunities which they afford for photographic description. His sketches are at once realistic and touching, and an evident sympathy with needy, suffering humanity pervades them all.

MISCELLANEOUS.

For some time the name of Isabel F. Hapgood has been associated in this region with the work of translation from the Russian. We have seen some of the notes of her Russian experiences in this or that publication already. Messrs. Houghton, Mifflin & Co. now have issued a volume of them entitled *Russian Rambles* [\$1.50]. We know of no other book on the subject which evidently describes the actual Russia and Russian life so well as this. Speaking Russian fluently and remaining for two years in the country, the author has been able not only to see much more than the ordinary tourist can possibly see, but has learned to see everything far more truly from the Russian point of view. Without in the least sacrificing her Americanism, she has entered intelligently into the native understanding and appreciation of things Russian. It will be a surprise to some people to read what she has written about passports, her experience with the Russian censor and some other kindred topics. Either she was greatly privileged or some of her predecessors have been much imposed upon. She has chosen the subjects of her sketches wisely, narrating only her more exceptional or more inherently entertaining experiences. The account of her visit to Count Tolstoi, which we have seen before in the *Atlantic*, we believe, is an exceedingly interesting feature of the book.

Mr. Chester Holcombe was for many years connected with the United States legation at Peking. He has stated his opinions and impressions of the almond-eyed people in a volume entitled *The Real Chinaman* [Dodd, Mead & Co. \$2.00], which is exceedingly interesting reading. It discusses the government, language, religions, superstitions, literature, etiquette, trade, domestic life, etc., of the Chinese, and even has a chapter on their queues. In general, Mr. Holcombe's judgments coincide with those of other experienced students of the same subject, such as Rev. A. H. Smith, D. D., the well known missionary of the American Board; and from such books as this it is possible to learn as much about Chinese character and life as any foreigner needs to know in order to have a generally accurate notion of the Chinese people. It appears to be true that no amount of study and no length of residence among them are sufficient to enable an alien to be confident of having mastered the peculiarities of the Chinese nature; but impressions which are doubtless accurate in a large degree are contained in such books as this, and they have a real and considerable value. The publishers have issued the book in a handsome form and with many excellent illustrations.

The Wealth of Labor [Baker & Taylor Co. \$1.00], is by F. L. Palmer. It is a defense of and an argument for a protective system, but it is somewhat novel in its way of approaching the subject. It is thoughtful and may well be studied by all who are working out the problem to which it relates. It is not written with sufficient clearness; and the author's fondness for parentheses, some of which include others, is sometimes annoying. If we understand him aright, he also makes the common mistake of assum-

ing that the only value of an article lies in the labor which produced it. It seems to be accepted as axiomatic by many writers that when a shovel, for example, has been made, no notice whatever is to be taken, in estimating its value, of the material, the wood and the iron which compose it, but only of the labor which has been expended in procuring and shaping them. But it is of no use to talk about the cost of any article without remembering the fact that materials have to be obtained. Sometimes they can be found lying about at hand, but this does not happen often enough to establish the rule. Mr. Palmer has made some useful suggestions, and has written in a commendable spirit of fairness; and his book is well worth study, although it hardly will convince all who read it.

Mr. J. J. Jusserand's volume, *A Literary History of the English People* [G. P. Putnam's Sons. \$3.50], covers the period from the origins to the renaissance. It is a work of superior merit and in more than one way. It is a history and a commentary in one. It is written with a vividness and grace which render it charming. In analytical skill, as well as in the proportions of the different elements of his theme, it is very successful. The style is often pictorial, while also the work is that of a thorough and scientific scholar. The literature of the successive periods and of the different races is outlined effectively, individual authors are portrayed clearly and with a sufficient attention to personal details, and their writings are analyzed and illustrated picturesquely, yet faithfully. We should hardly know where else to go for a superior treatment of the subject considered in these pages. The volume must take rank from the outset among standard works of its class.—*The Life and Times of Frederick Douglass* [DeWolfe, Fiske & Co. \$2.50], was printed about three years ago. The present edition appears to be a new one. It contains a very full and suggestive sketch of his life, and it is autobiographical. One need not agree entirely with all of Mr. Douglass's opinions upon politics and international affairs in order to entertain profound respect for his character and public services, or in order to enjoy the frank and instructive narrative which this book contains. The demand for it is likely to continue for a long time. No other member of the colored race at present is so well known as Mr. Douglass was, and perhaps few are likely to attain a prominence equal to his in our country's history.

Hull House Maps and Papers [Thomas Y. Crowell & Co. \$2.50], by residents of that famous social settlement in Chicago, contains a series of papers by Miss Addams and others upon such topics as The Sweating System, Wage Earning Children, The Chicago Ghetto, The Cook County Charities, Art and Labor, and The Settlement as a Factor in the Labor Movement. Useful maps are included, and in an appendix is an instructive account of the present activities of Hull House. The papers which compose the volume are examples of expert work in investigating and describing the needs of the poor as found in a great city, and the best methods of meeting them. The remarkable success of Hull House as a practical and most successful philanthropic institution is known everywhere; and this volume, which is as interesting as it is instructive, will go far to extend the knowledge of Hull House and to promote imita-

tion of its methods.—Mr. D. Ostrander, the author of *Social Growth and Stability* [S. C. Griggs & Co. \$1.00], has gathered together therein a series of short papers upon social questions. They are for the most part to be commended for thoughtful and practical suggestiveness, but the best informed students will not accept all his conclusions.

MORE APRIL MAGAZINES.

The first paper in *The Fortnightly Review* [\$4.50] is a study of the Situation in Egypt, by W. T. Marriott. Then Mr. W. B. Duffield writes about the Liberal Party and Its Candid Friends. Prof. W. Wallace criticises Mr. Balfour's Foundations of Belief; there is an instructive paper on Glasgow as a Municipality; Mr. E. T. C. Werner explains the China Problem and Its Solution. The solution appears to include the gradual withdrawal of foreign missions, among other features, and Mr. Werner's views are more interesting than likely to be fulfilled. A timely paper is The Historical Aspect of the Monetary Question, by Hon. Alexander Del Mar.—Col. Sir George Clarke leads off in the *Nineteenth Century* [\$4.50] with a reply to Mr. Laird Clowes on England and the Mediterranean. Sir George disapproves abandoning the Mediterranean. Mr. Balfour's Foundations of Belief comes in for another notice here, and this time from the pen of Dr. James Martineau. Mr. Sidney Low thinks that the House of Commons is declining and explains why; Mrs. Crackanthorpe considers the subject of Sex as it appears in modern literature; Miss Elizabeth L. Banks gives some American Impressions and Comparisons; Rev. Canon Carter asks and answers the question, What Is Church Authority? and there are several other pertinent and vigorous papers.

As usual, the current number of *Popular Astronomy* [\$2.50] is adapted for expert scientists. They will appreciate its scholarly excellence and find in it much to enjoy. It is a credit to all concerned with it, but why it should be called "popular" is not easy to understand. A paper more popular than most which fill it is Mr. Percival Lowell's on The Oases of Mars.—The material in *The Preacher's Magazine* [\$1.50] is of the ordinary homiletic and miscellaneous religious quality, and its most significant paper is Rev. John Edwards's entitled How Men Get Their Sermons, and based upon the experience of Rev. Dr. Joseph Parker of London.—*Good Words* [\$2.00] opens with a continuation of Rev. S. R. Crockett's The Men of the Moss hags. The balance of its material is entertaining and of good quality. It is freely illustrated.

Music [\$3.00] presents a portrait of Prof. Hermann Scholtz. Among the topics treated are The American People in Musical Progress, Tristan and Isolde, Music in Mysticism, Johannes Brahms, Is Perfect Intonation Practicable? etc. This is a publication of a superior sort in its way.—*The Strand Musical Magazine* [\$2.25] consists chiefly of songs or compositions for the piano, but has papers on The Guildhall School of Music in London, by Sir Joseph Barnby, an illustrated account of an interview with Sir Arthur Sullivan by the Baroness Von Zedlitz, etc.—That versatile gentleman, Mr. Lorin F. Deland, in the intervals of coaching the Harvard team and other philanthropic and practical activities, finds time to edit successfully *The Musical Record* [\$1.00], which contains a great deal of musical instruction and suggestion in a

terse and popular form. It is intended for the musical public, we should say, rather than for experts, and is well adapted to its aim.

In *The Journal of Hygiene and Herald of Health* [\$1.00] Dr. C. W. Lyman speaks approvingly of the Mesas of Colorado as an Outing Ground and for Invalids; Prof. B. W. Mitchell, Ph. D., furnishes a thoughtful and forcible Defense of Football, and the other contents of the number are suitable and useful.—The mothers of little children will continue to find *Babyhood* [\$1.00] a positive help in the nursery.

The International Journal of Ethics [\$2.50] has for contributors Messrs. J. S. McKenzie, W. M. Salter, Henry C. Lea and others. Their topics are such as these: Self-Assertion and Self-Denial, Moral Forces in Dealing with the Labor Question and Philosophical Sin. This magazine is one of the more profound in subjects and modes of treatment and appeals to a comparatively small constituency, but they will find it worth reading.—*Christian Literature* [\$3.00] has at least one contribution intended for it—The Real Prisoner of Chillon, by Dr. L. W. Bacon. Its other contents have been selected judiciously from different religious or other publications, and the magazine is practically another religious eclectic. The indexes and tables of important books and similar information are a valuable feature.—*The Thinker* [\$3.00] is much the same sort of a publication, but English in respect to source and more diversified in contents. Its different departments contain material appropriate to different kinds of religious effort, and it is apparently intended as an aid to the sermon maker.

The Biblical World [\$2.00] comes from the University of Chicago, and in this number the Place of David in Hebrew Literature and Life is discussed editorially; there is a second paper by Merwin-Marie Snell on Modern Theosophy in Its Relation to Hinduism and Buddhism. There also is a department of Exploration and Discovery, together with other material.—*Biblia* [\$1.00] makes its monthly contribution of facts about Oriental research and collateral matters, and is worth more than its price.—*Lend-a-Hand* [\$2.00] discusses Irrigation, The Tuskegee Negro Conference, Board School Children and Their Food, etc., and is neatly printed.—*The Charities Review* [Charity Organization Society. New York] costs \$1.00 and is a practical and well edited summary of sociological progress, and is quite interesting.—*The New England Kitchen Magazine* is not wholly devoted to matters of cookery, but gives them the lion's share of space. It is a handsome little magazine and will find a welcome in many households.—The same is true of *Good Housekeeping* [\$2.00], which discusses much the same sort of subjects with a somewhat broader range, and is equally adapted to be helpful and popular.—*Romance* has passed into the hands of new managers, but retains its agreeable character as a medium for the publication of short and spirited stories.

NOTES.

—All the Year Round, founded by Charles Dickens and carried on by his son Charles, is to be united with *Household Words*.

—Mr. F. R. Stockton is writing a story of adventure, different from anything yet written by him. Is he following the path reopened by Weyman, Doyle and others?

—The copy of the first edition of Poe's

Tamerlane which sold in 1892 for \$1,850 now is to be sold again with rare first editions from the library of G. T. Maxwell, Esq., of New York.

—The new librarian of the Boston Public Library has set apart a room for boys and girls in which without any special delay or trouble they can look over the juvenile books and magazines which are placed there expressly for them.

—Only two copies of the minutes of the London Company, 1619-24, so prominently connected with our early colonial history, are known to be in existence, says the *Critic*. One is in the Congressional Library and the other in the possession of the Virginia Historical Society. This society proposes to publish a reprint of them if sufficient subscribers can be found.

—The proposed *American Historical Review* is to be a quarterly. Professors G. B. Adams of Yale, Sloane of Princeton, Stephens of Cornell, McMaster of the University of Pennsylvania, together with a representative of the University of Chicago, and Hart of Harvard are to be the editorial board, which will select a managing editor. There is room for such a publication and it ought to be well sustained. The first number is expected to appear early in the autumn.

—Dean Hole did not find his lecturing trip in the United States anything like so much of a success financially as he anticipated. He has been criticised adversely for delivering lectures which were already in print in his book. He was not at fault in this respect because it was distinctly made public that some of his chapters were to be used as lectures. But the previous publication naturally lessened his audiences and some of the lectures did not prove attractive.

BOOKS OF THE WEEK.

- Leach, Shevell & Sanborn. Boston.
CICERO'S DE ORATORE: BOOK I. Edited by Prof. W. B. Owen, Ph. D. pp. 195. \$1.00.
BURKE'S SPEECH ON CONCILIATION WITH THE COLONIES. Edited by L. Du Pont Syle. pp. 115. 35 cents.
Houghton, Mifflin & Co. Boston.
A SOULLESS SINGER. By Mary C. Lee. pp. 272. \$1.25.
Estes & Lauriat. Boston.
JIM OF HELLAS AND THE TROUBLING OF BETHESDA POOL. By Laura E. Richards. pp. 72. 50 cents.
Macmillan & Co. New York.
TOM CRINGLE'S LOG. By Michael Scott. pp. 569. \$1.25.
ÆSTHETIC PRINCIPLES. By H. R. Marshall. pp. 201. \$1.25.
THE TEMPLE SHAKESPEARE: *King Richard II.* and *King Henry IV., Parts I. and II.* pp. 149, 163 and 178. Each 45 cents.
Charles Scribner's Sons. New York.
LOTOS-TIME IN JAPAN. By H. T. Finck. pp. 337. \$1.75.
ENGLISH SEAMEN IN THE SIXTEENTH CENTURY. By Prof. J. Anthony Froude. pp. 228. \$1.75.
THE MAKING OF THE NATION. By President F. A. Walker, Ph. D., LL. D. pp. 314. \$1.25.
Thomas Whittaker. New York.
CIVIC CHRISTIANITY. By Rev. William Frail, Ph. D. pp. 209. \$1.00.
THE BREATH OF GOD. By Rev. Frank Hallam. pp. 163. 75 cents.
LASSIE. By Mrs. George A. Paul. pp. 102. 50 cents.
Funk & Wagnalls Co. New York.
WEALTH AND WASTE. By A. A. Hopkins, Ph. D. pp. 274. \$1.00.
RELIGION IN COMMON LIFE. By Rev. J. F. Kitto and Others. pp. 168. \$1.00.
D. Appleton & Co. New York.
ACTUAL AFRICA. By Frank Vincent. pp. 541. \$5.00.
Longmans, Green & Co. New York.
THE WORLD AS THE SUBJECT OF REDEMPTION. By Canon W. H. Freemantle. pp. 400.
Christian Literature Co. New York.
ST. BASIL: LETTERS AND SELECT WORKS. pp. 363. \$4.00.
Flood & Vincent. Meadville, Pa.
THE NEW ERA OF SONG. By I. V. Flagler. pp. 192. 35 cents.
PAPER COVERS.
New London (Cl.) County Historical Society.
RECORDS AND PAPERS. By J. L. Chew and Others. pp. 110.
Maynard, Merrill & Co. New York.
HAYNE'S SPEECH. With Notes by Prof. J. M. Garrett. pp. 76. 12 cents.
J. B. Lippincott Co. Philadelphia.
CAPTAIN CLOSE AND SERGEANT CROSSBUSH. By Charles King, U. S. A. pp. 245. 30 cents.
Merrill & Baker. New York.
A QUEEN OF HEARTS. By Hon. A. W. Toujice.
MAGAZINES.
April. BOSTONIAN.—QUARTERLY JOURNAL OF ECONOMICS.—WINDSOR.—CATHOLIC UNIVERSITY BULLETIN.—BOOKMAN.—HARTFORD SEMINARY RECORD.—MONIST.
May. FRANK LESLIE'S.—PALL MALL.

Two Honored Laymen.

COL. FRANKLIN FAIRBANKS.

The name of Fairbanks has become a synonym in St. Johnsbury, Vt., for the highest type of business integrity and Christian manhood, and universal sorrow prevails at the death, April 24, of Colonel Fairbanks, at the age of sixty-six years and nine months. He was born in St. Johnsbury, attended the common schools there, and later its academy, after studying for a while at Peacham and Derry, and at seventeen entered the scale works of E. T. Fairbanks & Co. Ten years later he was admitted to partnership, and when the company was reorganized in 1876 he became vice-president, and at the death of his brother Horace in 1888 president, an office which he held through life. By his sagacity and inventive genius he helped develop the most extensive scale business in the world, whose letter balances are in use in nearly every post office in the United States.

Colonel Fairbanks received his title from service on the staff of Governor Hall in 1858,



and he occupied a similar position when his father, Erastus, was governor for the second time in 1860, when, also, the son equipped the first five regiments from Vermont for the Civil War. He represented the town in the legislature for two terms, being once speaker of the House, and for twenty years was a member of the Republican state committee. He held numerous other responsible positions, being president of the First National Bank in St. Johnsbury, president of the Vermont International Telegraph Co., a director in the St. Johnsbury & Lake Champlain R. R., a trustee of Northfield Seminary, of Rollins College at Winter Park, Fla., and of Hartford Seminary and was actively interested in several other important corporations. He was a staunch supporter of educational movements and received an honorary degree of M. A. from Dartmouth in 1877. One of the noblest monuments of his interest in education is the Fairbanks Museum of Natural Science in his native town, the corner stone of which was laid July 4, 1890. It is a magnificent structure and the plant is generously endowed.

Deeply as his loss will be felt in the business world, it is chiefly in religious circles that Colonel Fairbanks will be missed. He had been a deacon in the North Church for ten years, superintendent of its Sunday school since 1861, was a corporate member of the American Board and for many years on the International Sunday School Lesson Committee. In his family relations he was richly blessed. He married the only daughter of Rev. S. G. Clapp, the first pastor of the South Church, who died only last February, after a lingering illness. The shock of this sorrow, followed by a long attack of the grippe, undermined his own health, and developed, finally, embolism in one foot which proved fatal. Two of their four children, Mrs. Mary

F. Herrick of Springfield and Ellen H. Fairbanks, survive their parents.

Of the nine children of Governor Erastus Fairbanks only three are now living, viz.: Charles, who resides in Nice, France, Mrs. C. M. Stone of St. Johnsbury and Mrs. C. L. Goodell of Boston. Long will the name of father and sons be held in honored memory throughout New England.

MR. HAMILTON ANDREWS HILL.

From the narrowing circle of laymen who have been prominently identified for many years with Boston Congregationalism has been removed by death last Saturday one who, as clerk of the Old South Church, as an honored officer and early member of the Congregational Club and as a chronicler of denominational affairs, has been an efficient force in a broad field of activity. Nor were his labors and influence confined to the strictly religious sphere, but as a member for four sessions of the Massachusetts House of Representatives, as chairman of important committees and commissions, as secretary of both the local and national boards of trade, as a member of the Bostonian, the Massachusetts Historical, the New England Historic Genealogical, the American Philosophical and the American Antiquarian Societies, he not only found opportunity for the display of his versatile talents, but helped forward important action. He was a diligent scholar, thoroughly independent in his judgments, an ardent champion of the Congregational idea, deeply interested in philanthropic and reform movements and a delightful companion in all social relations. His religious spirit was devout and earnest.

Born in England April 14, 1827, Mr. Hill came to this country when thirteen years of age, his father at that time becoming treasurer of Oberlin College. The son four years later began his business career in Boston, since which time he has resided here, though frequent trips over the Atlantic, which he crossed twenty-one times, have kept him in friendly touch with the Nonconformist leaders and movements in England, whose progress he watched with vigilant eye. His hospitable Boston home has been open to friends from far and near. A good portion of the later years of his life was given to literary pursuits, one monument of which is the admirable history of the Old South Church, a volume which the late Dr. Dexter, who found in Mr. Hill a congenial companion, commended highly when reviewing it for this paper.

Mr. Hill's health has not been sturdy for some little time, but up to within a week he has been so familiar a figure at church and on the streets that his death, resulting from *angina pectoris*, came as a shock to most of his friends. Mr. Hill was first married to a daughter of the late Samuel H. Walley of this city. The present Mrs. Hill is a daughter of Charles Caruth, and her daughter and son survive their father. The funeral took place in the Old South Church, Tuesday, of this week, Dr. G. A. Gordon conducting the services.

I rejoice to acknowledge that the substance of some great truths is received by many who find insuperable difficulties in the traditional definitions of them. If you love and obey and trust and worship the Lord Jesus Christ as a divine person, if you shrink from sin lest you should "grieve" the Holy Spirit, if his care for you and his patience with you fill your heart with courage and gratitude, and if you believe, at the same time, that the Son and the Spirit are one with the Eternal Father, your life is rooted in the facts which the doctrine of the Trinity is intended to express, although you may be unable to accept the Trinitarian creed.—Rev. R. W. Dale, D. D.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 6, at 10 A. M. Address by Rev. Wallace Nutting, D. D. Subject: Experience on the Pacific Coast.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

ANDOVER and WORCEN BRANCH OF THE W. B. M., Bedford, May 2.

HOLLIS ASSOCIATION, First Church, Nashua, N. H., May 7, 10 A. M.

WORCESTER CENTRAL CONFERENCE, Auburn, Mass., May 11.

PLYMOUTH ASSOCIATION, Kingston, May 14, 10 A. M.

ESSEX SOUTH CONFERENCE, North Church, Lynn, May 8.

SEVENTY-FIFTH ANNIVERSARY of Bangor Theological Seminary, May 13, 14, 15. On Tuesday evening addresses by Prof. H. L. Chapman, D. D., of Bowdoin College and Rev. E. P. Parker, D. D., of Hartford, Ct. Annual reception Monday evening at the residence of Prof. C. J. H. Ropes. Examinations Tuesday and Wednesday. Alumni dinner and graduation exercises Wednesday.

GENERAL ASSEMBLY of the Presbyterian Church in the United States of America, Third Presbyterian Church, Pittsburgh, Pa., Thursday, May 16, at 11 A. M. Sermon by the moderator, Rev. Samuel A. Mutchmore, D. D., LL. D.

Approaching State Meetings.

Kansas, May 1.	Topeka, Thursday, May 2.
Missouri, May 1.	St. Joseph, Friday, May 3.
Ohio, May 1.	Cleveland, Tuesday, May 7.
Indiana, May 1.	Marion, Tuesday, May 14.
Illinois, May 1.	Jacksonville, Monday, May 20.
Iowa, May 1.	Spencer, Tuesday, May 21.
Massachusetts, May 1.	Lynn, Tuesday, May 21.
New York, May 1.	Gloversville, Tuesday, May 21.
South Dakota, May 1.	Yankton, Tuesday, May 21.
Pennsylvania, May 1.	West Pittston, Tuesday, May 21.
Idaho, May 1.	Mountain Home, Wednesday, May 22.
Rhode Island, May 1.	Providence, Tuesday, May 28.
Michigan, May 1.	Olivet, Tuesday, June 11.
Vermont, May 1.	Bennington, Tuesday, June 11.
Connecticut Assn., May 1.	New Haven, Tuesday, June 18.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Caruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. George, D. D., H. O. Pinney, Treasurer; W. A. Quint, Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Society.) (hereinafter called the Education Society.) W. A. Quint, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 2 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Sunday school work in two of the New England States should from this time show signs of marked growth, if the population in those sections responds at all favorably to extra and unique methods.

Revisions of membership lists would, perhaps, not be required so often should our churches all carry out to the letter the suggestions from the creed of a Swedish church in one of the Middle States.

The report from the annual meeting of the New Jersey churches affirms their continued belief in their first statement of Christian unity. The attitude of other bodies, however, does not seem to promise much toward the support of their declaration.

The young men and boys in a New Jersey city are receiving generous attention from one church. The solution of the problem of securing a larger attendance at church from among the younger ones in the parish seems to be found in part, at least, in the Boys' Brigade.

An Eastern church which has had a recent awakening in a very quiet way credits its new life in numbers and spirit to the weekly appointment in the pastor's study. It is not necessary to state that such inspiration, direct from pastor to inquirers, has aroused new consecration in his workers as well.

Two manufacturing companies in Massachusetts have recently emphasized their attitude toward neighboring churches in most outspoken ways. That one which is mentioned this week certainly merits laudable mention, whereas the action of the firm which has been formerly discussed at length as the "Medfield case" compares most unfavorably in its Christian and humane spirit.

Of special note:

The use of Arbor Day in several places.

The home mission work of a Missouri C. E. Society in its own city.

The unusual number of bequests in various places in New England.

A Michigan association's report of benevolences—the second best in the State.

THE NEW JERSEY ASSOCIATION.

Representatives of New Englandism in Baltimore have now a different reception than in 1861, as is evidenced by the hearty welcome given by this city of monuments and parks to the association of New Jersey, April 23. The meeting was of great interest, the retiring moderator, Dr. C. H. Richards, striking a high note in his address on The Service of Song in the Sanctuary that proved to be the key to the meeting. He made it plain that sacred song is, or should be, spiritual expression. The message in the music is the main thing, therefore singing in public worship should be congregational, the expression, the heaven-bound message of all the people, to effect which it must be strongly led, that is, in most cases, led by a chorus choir. The lonely reign of four skilled performers is coming to an end; "there are no quartets in heaven."

Dr. C. H. Everest preached the annual sermon, Rev. F. L. Ferguson spoke earnestly of the great work done, and the greater work that should be done, by the Education Society, and Dr. W. A. Duncan overflowed with fact and fervor regarding the mission fields of the Sunday School Society. Secretary F. P. Woodbury, D. D., of the A. M. A. spoke at length on the theme, The Burden of the Nation in the South. A valuable feature of his address was the instruction in object lesson in the use of the large missionary maps which the A. M. A. has prepared for loans to pastors.

Friendly greetings from the Johns Hopkins University were extended by Pres. D. C. Gilman, while from Prof. Paul Haupt, an Orthodox friend of the same institution, was heard the account which thorough-going higher criticism of the Christian sort gives of the Old Testament. The paper, though quite radical in its positions, was favorably received, and several prominent ministers expressed their strengthened conviction that there can be no conflict between science and religion.

Following the higher criticism came the lower, Dr. W. H. Ward showing the need of a

critical revision of the Hebrew text similar to that of the Greek of the New Testament. The address of Dr. A. J. F. Behrends on The Philosophical Equipment of the Preacher was an illustration of the power of mind over matter. It ran through an hour and a quarter of a warm afternoon, and it considered such subjects as, Do we know? the problem of conscience, the problem of free will, etc., yet it held the interest of the large audience to the end.

In the concluding session there was a thoughtful and practically valuable address by Prof. H. B. Adams of Johns Hopkins on lines of culture supplementary to school training in which the church might well lead the people—university extension, Chautauqua courses and the like—and then a characteristic, electrifying paper by President J. E. Rankin on Popular Education and Free Thought.

A year ago this association adopted certain decidedly progressive resolutions regarding Christian unity, and sent them out to its sister bodies as an overture looking toward the reunion of Christendom. The committee appointed at that time reported this year that several state associations had received the overture favorably and approved it, but that not a few had adopted resolutions concerning it that, reduced to their lowest terms, were, "Notwithstanding the Association of New Jersey, we do not propose to be swallowed by the Episcopalians." Christian unity may be a heavenly ideal unattainable by the militant church, a star hopelessly inaccessible so long as the gravitation of human selfishness lasts, but New Jersey Congregationalism has hitched its wagon to that star. It follows it this year by responding to the proposal of the Christian denomination, and appointing a committee for fraternal co-operation with the churches of that denomination in New Jersey, and adopting an overture to the National Council for the appointment of a committee for co-operation with these brethren throughout the country.

W. F. C.

THE EASTERN WASHINGTON AND NORTH-ERN IDAHO ASSOCIATION.

The meeting in Spokane, Wn., April 16-18, was marked by enthusiasm, brotherly love and spirituality. Rev. E. L. Smith was moderator. Among the subjects were: Congregationalists as Pioneers in Eastern Washington, by General Missionary T. W. Walters, who reviewed the work of the early missionaries, especially that of the late Rev. Cushing Eells, D. D.; Sunday School Pioneering, ably treated by Rev. E. J. Singer; and The Mission of Congregationalism in the Northwest, by Supt. A. J. Bailey. The general theme of the morning of the second day was The Holy Spirit and in the afternoon Christian Work with reports from the C. H. M. S. and the Sunday School Society. Papers on the Y. P. S. C. E. as an Evangelistic Force, from a pastor's standpoint and from an Endeavorer's standpoint, and on The Sunday School as a Converting Power were helpful. In the evening Rev. L. H. Hallock, D. D., addressed a large congregation on The Educational Opportunities of Eastern Washington, followed by Rev. F. B. Cherington, D. D., on Religion and Education.

On the following morning the theme was Waiting on God, with papers on The Altar and the Closet, the Midweek Prayer Meeting and How to Deepen the Spiritual Life. A rousing missionary meeting was held under the auspices of the Woman's Missionary Societies, with the subjects How Shall We Strengthen the Missionary Spirit in Our Churches, and India. The installation of Rev. William Davies in the evening over the Second Church, where the meetings were held, was of great interest. Mr. Davies has been the pastor here for nearly five years, during which time the membership has grown from about twelve to 120.

Reports from churches and Sunday schools were remarkably encouraging, the member-

ship of the former having nearly reached 2,000, one-third of the number being the increase of last year. Five new churches were received into the association and five church buildings were added. Fourteen new Sunday schools were organized, making seventy-one in the association. Resolutions were passed in gratitude for the prosperity of the past year, and especially for pecuniary and other aid given to Whitman College.

J. E.

LOCAL CONFERENCES AND ASSOCIATIONS.

MASS.—Worcester South Conference met in Millbury, April 24. Six towns report a loss in church membership and seven a gain. The benevolences last year were \$19,125. The topics were: The Midweek Prayer Meeting—Its Proper Place and How to Make It Fulfill Its Mission, and The Young People's Relation to the Prayer Meeting. Rev. F. A. Balcom preached the sermon.

Hampden County Conference met in North Wilbraham, April 24. The subjects were: Reasons for Church Fellowship, The Relations of Large to Small Churches, What Can and Should Be Accomplished by Fellowship? Mission Work. Rev. L. H. Blake preached the sermon.

OHIO.—The meeting of the Toledo Conference was held in Pettisville, April 23, 24. The sermon was preached by Rev. Henry Coate. Mr. R. M. Coate of Chicago Seminary was approbated to preach. The reports from the churches showed prosperity and additions by confession to nearly all. Rev. D. M. Fisk gave an address on Congregationalism, followed by a symposium on the Y. P. S. C. E. Other papers were read also.

Medina Conference held an unusually good meeting, April 24, 25, in Medina. The topics were: The Effect of High Pressure Methods on Church Benevolences, Essentials of a Live Missionary Society, Relation of Foreign Missions to Other Christian Work, The Old Testament and Sociology, Psychology's Hints for Life, The Family Altar—Is It Declining? The Relation of Recreation to Work, The Kind of Preaching We Like to Hear, and The Kind of Hearing We Like to Preach To. In addition to the regular sessions a young people's missionary rally was held on the last evening, with a paper on Young People's Work for Missions, besides other addresses.

Miami Conference held its session, April 23, 24, in Cincinnati, with good attendance. The number of churches has been increased by two. The women gave \$500 during the year for the support of their missionary in China. Rev. E. E. Scovill's home missionary work in Cincinnati was reported as prospering. The papers were on: Revivals, Dr. Dale on the Atonement, Congregationalism in Southern Ohio, Need of a New Central South Conference, The Best Plan of Home Missionary Work and Church Extension, Expulsion from Churches, Church Entertainments, Young Men in the Church, and The Relation of Churches and Pastors to Municipal Government.

ILL.—The Springfield Association met in Beardstown, April 23-25. Subjects were: Sunday Schools, The Prayer Meeting, Revivals, Value of Little Things, C. E. and Missions Inseparable, The Church, Benevolence, A Boy's Rights, Municipal Reform, The A. M. A., The American Board, The Education Society and Mission Work.

MICH.—The Detroit Association held a meeting in Detroit, April 22, 23. The home mission apportionment to this association for the past year was reported fully raised, nearly all the churches having met the sums assigned to them. The topics were: The Uses and Abuses of Denominationalism, The Essentials of Christianity, On What Lines, if Any, Is Christian Unity Coming? Loyalty of Christian Endeavor Societies to the Local Church and to the Denomination, and Effect of Clubs on Church Life.

Genesee Association held its meeting in Grand Blanc, April 23, 24. Much interest was added because of the fiftieth anniversary of the organization. A historical address was given by Hon. H. R. Lovell. Other papers were on: Where Are the Nine? Forward Movements, Congregationalism—Its Needs and Possibilities, The Church and the People, and The Christian Endeavor Society. The sermon was preached by Rev. W. A. Metcalf. The association voted to raise \$900 for home missions the coming year.

IO.—The Denmark Association met April 16. Subjects were: The Best Things of Last Year's Work, Some of the Greatest Evils that Threaten the Church, The Sunday School Society, Consecration, The Preaching for Today, The Industrial Problem, The Institutional Church, The Christian Newspaper and the Family, The Political Aspects of Christ's Kingship, The Work of the Spirit in Conversion

and in the Formation of Character, The Relation of the Church to Temperance Reform, The Sunday Evening Service, The Relation of the Church to Social Reform, Growth in Grace, How to Secure and Promote a Revival, Church Music, and The Distinguishing Characteristics of the Congregational Churches. The sermon was by Rev. O. W. Rogers.

The Council Bluffs Association met in Tabor, April 16. A lecture was given by Dr. John Askin on Shakespeare's Brutus and the sermon was by Rev. J. B. Adkins. Mission work received a large share of attention. Papers were on Preparation for Foreign Missionary Work, Prayer, The Better Training Needed for the Ministry, Tabor College and Sunday School Work.

The Dubuque Association met in Masonville, April 22-24. Rev. J. T. Mumford preached the sermon. Reports were heard from churches, Sunday schools and Endeavor Societies. The woman's hour was one of the best of the meeting and an entire evening was given to a home missionary rally. The topics were: Truths Which the Pulpit Should Emphasize, The Pastor in the Homes, Dangers to Endeavor Work, Relation of the Church to the Community, The Social Revolution Now in Progress, Inspiration and Higher Criticism, What Are You Doing with Your Christianity, and The Missionary Societies.

KAN.—Central Association met in Council Grove, April 16-18. The subjects were: Is Dr. Herron Right in Saying, "Unless One Loves His Neighbor Better than Himself He Has Not Taken the First Step in Christian Discipleship"? The Church Building Society, The American Board, Fellowship, Our Academies, The Christian Denominational College, The Origin of the First Christian Newspaper, The A. M. A. and Home Missions. Mrs. E. M. Winslow and Rev. Messrs. W. E. Brehm and W. C. Wheeler preached helpful sermons. Mrs. E. M. Winslow and Mr. W. J. Chapman were approbated to preach.

CONGREGATIONAL CLUBS.

N. Y.—The club of Central New York held its meeting in Syracuse, April 22. Prof. G. F. Wright, D. D., of Oberlin gave an instructive address on The Ice Age in America and Its Bearings on Man's Antiquity. The attendance was good.

MICH.—The Eastern Michigan Club gave a pleasant reception, April 4, to Rev. Messrs. W. L. Knight, Thomas Chalmers, C. F. Swift and W. E. Strong, in view of their recent coming to occupy important fields in the State.

MINN.—The Minnesota Club met in St. Paul, April 22. The topic was Directions in Which Christianity Is Making Progress. Pres. Cyrus Northrop of the State University expressed the thought that in some lines advance is apparent but in others it is questionable, and urged more widespread information about missions. Rev. S. G. Smith, D. D., believed that scientific understanding of the conditions of society and solution of practical problems is advanced, and Rev. G. D. Black suggested that we are comprehending as never before the unity of the human race.

ORE.—The club of Oregon held a meeting April 2 in Portland. The principal address was by Hon. T. N. Strong, chairman of the Committee of One Hundred, on Municipal Rottness in Portland and Its Cure. He was followed briefly by Dr. G. R. Wallace and Rev. C. H. Curtis, the remarks of all emphasizing the necessity of forming a non-partisan municipal league, the preliminary steps towards which are being taken.

NEW ENGLAND. Massachusetts.

CAMBRIDGEPORT.—First. The pastor, Rev. D. N. Beach, is giving a course of Sunday evening addresses on social questions, among the subjects being: The Position of Capital and of Labor, Can They Capitulate? Will Christ Capitulate? Foregleams of a New Social Order.

HYDE PARK.—First. All bills are reported paid for last year, and a comfortable balance is left. The pastor, Dr. A. W. Archibald, has been voted an extended vacation of eight weeks, during which he and his wife will take a trip to Europe.

NORFOLK.—The society of the church is to receive as a bequest from the late Josiah Ware \$500.

WOBURN.—First. Rev. Daniel March, D. D., finished fifty years service in the ministry, April 25, and preached a memorial sermon last Sunday, which was full of interesting narration of his long experience.

MARLBORO.—Union. Fourteen persons were received on confession recently, making forty-three additions during a little more than a year. This is

Continued on page 698.

That Tired Feeling

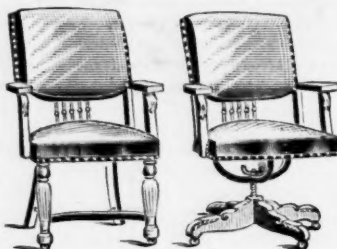
Is a certain indication of impure and impoverished blood. If your blood could always be rich and pure, full of the red corpuscles upon which its vitality depends, you would never be weak or Nervous! Boils, pimples, scrofula, salt rheum, would never trouble you. But our mode of living, shut in all winter in poorly ventilated homes and shops, depletes the blood and there is loss of appetite and weakness. Hood's Sarsaparilla is the standard remedy for this condition. It purifies, vitalizes and enriches the blood, overcomes that tired feeling, builds up the nerves and gives perfect health. Read this: "Our daughter, Blanche, when four years of age had a humor break out on her hands and face, which our physician pronounced eczema. If the cold air reached her face or hands they would swell up, look almost purple, and headed blisters would form and break, discharging a watery fluid, and

The burning and itching would drive her nearly wild. Unless we incased her little hands she would tear patches of skin from her face and hands. We tried many doctors and many remedies and at last gave the case up as hopeless. But our daughter Cora tried Hood's Sarsaparilla, to cure a scrofulous lump near the left breast which caused her much pain, and after taking 4 bottles it disappeared. Blanche, who is now eleven, had spent seven years of suffering, so I concluded to give her Hood's Sarsaparilla. She took 5 bottles and her face is smooth and soft as a baby's, the color of a rose petal. Her hands are soft and white, where four months ago they were blue and red and calloused nearly like leather. I cannot express my gratitude by pen or mouth. It seems a miracle and our friends are surprised." Mrs. ANNA L. CLARK, 401 E. 4th St., Duluth, Minn.

HOOD'S Sarsaparilla

N. B. Be sure to get Hood's and only Hood's.

For Business Men.



You have heard of the old lady who kept house on a table, two chairs, a tea store chromo and her prudence. The question we want to ask today is: "On what do you run your business?"

Some business may no doubt be run on the heaviest velvet carpet and 90 days' time. There are others which run on wind. But if you are trying to run your business wisely, you can't do

better than run it on one of our leather-cushioned office chairs.

You will find that it keeps you in excellent temper and spirits. You meet your customers with an easy, rested look, and without that air of depression which is a sure accompaniment of a lack of comfort.

Seriously, is there any one chair of all those you have bought for your home that you use one-half or one quarter as much as you do your own office chair? In it you spend almost one third of the twenty-four hours! Then why not have a new and comfortable leather office chair at once?

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Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a Specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

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THE BUSINESS OUTLOOK.

Washington dispatches note two very good indications of the trend of business. The national bank circulation and the sales of postage stamps are increasing rapidly. The national bank circulation gained between two and three millions in March and will probably show an April gain of close to four millions. In this expansion we have an index not only of what is being accomplished, but of what keen local bankers think of the outlook in many different sections. That the sales of postage stamps during the quarter ending March 31 should have exceeded these for any previous quarter in the record of the government is a matter of some surprise. It has been ascertained that these sales fluctuate closely with the changes in the volume of business.

Increased activity in all lines is indicated by the fact that bank clearings continue to make better gains, week after week, compared with the corresponding weeks a year ago. Buoyancy in commodity markets is even more pronounced, with wheat making some exceptional advances, a fact to cause great encouragement. But all the commodity markets are strong and buoyancy is extending. Leather holds its great rise and higher prices are predicted. Cotton maintains its advance and the cotton mills are busier than for a long time. Consumption of wheat is larger as the price goes higher. Iron, copper and lead are firm or higher, showing that the metal trades are enjoying the improvement which is so marked in other lines.

Bradstreet's estimate that the wages of 75,000 people have been advanced within the past few weeks discloses the magnitude of this improvement at a most desirable point. With the farmer obtaining a better price for his wheat, cotton and live stock and the mechanic more generally employed and at better wages, we have the basis of an all-round prosperity. The purchasing power of the masses is recovered and activity in all lines will follow. It may be too early to jump at conclusions, but as the season advances and the many favorable signs multiply and gain force, it is impossible not to believe that next fall will witness an activity equal to anything in the past and profits commensurate to the activity.

We are requested to state that Mr. Ezekiel Tamamosian, who is asking for money for the support of a school in Antioch, Turkey, is in no wise connected with the American Board, and that his papers are not indorsed by that society.

RECALLED STORMY TIMES.—"Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

A LADY writes us she would not be without Minard's Liniment if it cost \$20 a bottle; for in case of diphtheria, croup and asthma, when the patient is almost dead for want of breath, it instantly relieves.

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and holidays, night and day, year after year. Who does? Interest; it never stops. It's important whether you get 3% or 6%. We send our pamphlet free.

The Provident

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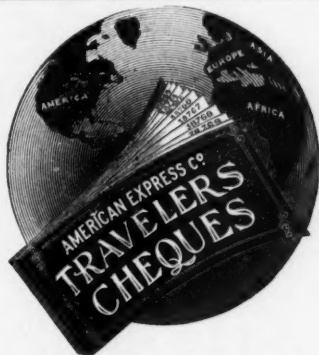
A SLIGHT cold, if neglected, often attacks the lungs. "Brown's Bronchial Troches" give immediate and effectual relief.

WHAT Mr. Edward Atkinson terms progressive reduction in industrial products is well exemplified in the china and glass makers' art. The patent fuel saving kilns and other labor saving inventions have largely reduced the cost. Jones, McDuffee & Stratton, seven floors, are an object lesson, and thousands almost daily visit their establishment in Boston.

A BUSINESS MAN'S COMFORT.—How many business men stop to realize that in one single office chair before their desk they spend fully a third of the twenty-four hours in every day? And this chair is usually an uncomfortable old fashioned back number of the furniture family. In another column of this issue the Paine Furniture Co. present some new styles of their leather-cushioned office chairs, which are the acme of comfort and elegance. There is no man in this city conducting a business, however small, who cannot well afford one of these restful and luxurious office chairs for his own private use.

YOU'VE no idea how nicely Hood's Sarsaparilla hits the needs of the people who feel all tired out or run down from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes delight. If you are weak, tired and nervous, Hood's Sarsaparilla is just what you need. Try it.

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Third Edition.

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Single copies, 3 cents; \$2.50 a hundred, postpaid.

Address The CONGREGATIONALIST.

Continued from page 686.

not the result of a special movement, but the natural expression of the spiritual life of the church in response to earnest prayer and personal service. In the Sunday school the revival spirit has been felt. The larger part of two classes, one of girls and another of young men, came into the church. Rev. W. F. Stearns is pastor.

WESTBORO.—Rev. Walcott Fay has announced to his congregation that he will withhold his resignation until he is called elsewhere. He has been pastor here for nearly seven years.

SAUNDERSVILLE.—Union. The contract for a new edifice has been awarded. The building will be seventy-six by sixty-eight feet in size and cruciform in shape, with a central tower 100 feet high. The material used will be wood, with granite foundations. The cost will be about \$7,000. The lot and foundation were given the church by the Fisherville Manufacturing Company. The church has worshiped many years in the village hall.

PALMER.—Second. The church equipment has recently been increased by several acceptable gifts—a full line of missionary maps, a blackboard for the Tuesday evening class, an electric lamp and a powerful oil lamp for the stereopticon in Sunday school work. The benevolences for the first three months of the year have amounted to \$148. Rev. F. E. Jenkins is pastor.

BROOKFIELD.—Rev. E. C. Ingalls, who tendered his resignation about two weeks ago, expects to close his labors with this church about June 30, although there was an almost unanimous vote against the action at the church meeting. He has been pastor for a number of years and has been faithful and efficient and greatly esteemed in the community.

HAMPDEN.—The 110th annual parish meeting was held last Friday evening. Mr. W. V. Sessions spoke on Our Ancient Church, and other toasts were responded to. During the year a note of \$500 has been canceled, and the financial condition is now excellent. Dr. P. S. Moxom made a strong appeal for giving.

SPRINGFIELD.—North. Rev. F. B. Makepeace preached a sermon commemorative of the late Dr. John Blackmer last Sunday evening. The discourse was a worthy tribute and was heard with great interest by a large congregation. Resolutions appreciative of his untiring efforts for temperance reform were read at the close.

DALTON.—The pastor, Rev. G. W. Andrews, is giving a review of current events on the first Sunday evening in each month to stimulate a stronger interest in outside affairs. The C. E. Society has voted \$50 to aid the Pittsfield society in the State convention next year.

Maine.

UNION.—The recent revival has benefitted the Methodists as well as this church, and additions have been received by both. A great improvement is noted in the prayer meetings, which have grown

unusually helpful, and the presence of not a few non-Christians is encouraging. A praying band has been organized recently which meets alternately here and with the Methodists. This union effort promises to be the beginning of a much larger work as a direct fruit of the revival. The young Christians are praying for their unconverted friends, some of whom have been reached already.

The town of Sebago has the income from a bequest of \$2,000 for use in the Sunday school.—Rev. S. D. Towne is carrying on successful work in Gorham and a strong interest is manifest.—In S. Paris an awakening has recently visited the church and special services have been planned.—In Burlington no services except for the Sunday school were held previous to the labors of Misses Harlow and Washburn.—After a pastorate of seven years in Farmington, Rev. Hugh Elder has preached his farewell sermon.

New Hampshire.

PLYMOUTH.—Repairs on the meeting house are progressing. Over \$8,000 has been spent and a balance of \$2,500 is held to complete the work. The evening service on Sunday is conducted by the C. E. Society.

Continued on page 701.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, APRIL 26.

After an interruption of one week, caused by the new holiday, the meetings were resumed last Friday. The leader was Mrs. Alice Freeman Palmer, and the subject, drawn from John 17, was treated in her own forceful manner. She questioned whether in this age of high ambitions in many departments of life we are as ambitious as it is our duty to be in claiming the fellowship with Christ which he offers his followers. His glory and power he bestowed upon those whom he called "friends." We only half live, our hearts are but half awake to loving and giving. That power to heal the sick and raise the dead our missionaries are exercising as they set free the sin-sick souls. An earnest prayer by Mrs. Palmer followed in which she pleaded that we might have a new passion for generosity and self-sacrifice. Mrs. Kellogg of the W. H. M. A. was reminded by Mrs. Palmer's allusion to "half-trained givers" of the whole-hearted giving done by the late Col. Fairbanks of St. Johnsbury and others of the family.

Miss Lamson gave recent news from some of the missionaries whose names have appeared on the page of the prayer calendar for the week. She stated that C. E. Societies have fully raised the salaries of two young missionaries, Miss Abby G. Chapin of Tung-cho, China, and Miss Sarah Harlow of Smyrna, Turkey, and that the salary of Miss Annie Stockbridge of Ahmednagar, India, is now offered them. Several requests for prayer from missionaries were read, among which was one from Mrs. Raynolds of Van, Turkey, asking that thanks might be returned for the safety of all Christians at that point while many others have been imprisoned. This furnished a pleasant introduction to Dr. Smith, for two years the able co-worker of Dr. Kimball in Van. She gave a vivid description of the beautiful situation of Van and the workers there. She described the grinding poverty of the people, the inability to earn money because of the lack of industries. Dr. Kimball would gladly aid the people by establishing a cotton and wool industry in Van if funds could be procured. Miss Borden spoke of the individual responsibility we each have in connection with the Armenian question, and Mrs. Palmer emphasized the power in the hands of the Christian women of America.

THE CHURCH AND HER CHILDREN.

This subject engaged the attention of the Boston ministers last Monday, an earnest paper being read by Rev. A. H. Coolidge. He commended to the attention of pastors, mothers, and the church in general, the growing appreciation of the importance of child life and the new methods of adapting education to child nature by sympathetic and intelligent study. Important as is the work of reclaiming hardened sinners, is not the power to mold the characters and determine the destiny of our children worthy of equal honor? The magnificent opportunity of the church in this field was indicated by the result of recent census taking in Boston and Worcester, showing that over ninety per cent. of the children of Protestant families between the ages of five and sixteen are in the Sunday schools, two fifths of whom are children of non-church-going parents. The church has under her fostering care the coming men and women. Shall she lose this supreme advantage? If not, how shall she permanently keep what she has temporarily gained?

The speaker emphasized the importance of primary, kindergarten and Junior C. E. work, and claimed that the strongest and brightest intellect and highest culture are demanded in these departments. He urged pastors to preach special sermons to children, and to make their regular discourses more simple, vivid and picturesque, also that provision be made for seating those who wish to attend,

suggesting that the rich who have few or no children welcome poor children into their pews, thus becoming their religious foster-parents. "The twentieth century is ours," he declared, "if we hold what we have gained."

Rev. Messrs. W. J. Batt and H. J. Patrick testified to the delight of learning in after years the happy results of early efforts among the children. Rev. I. W. Sneath, referring to the woeful scarcity of men in the church, declared that if she is to reach the men of the future she must reach them as boys. A pleasant feature was the introduction by Dr. Nehemiah Boynton of Dr. R. C. Houghton of Chelsea and Rev. H. H. French of Malden, both recent acquisitions from the Methodist denomination, who were cordially received and responded briefly and fittingly.

• We are all houses, whether we will or no. The only question is, Who shall inhabit us? — Edward W. Moore.



what you want to ASK and LOOK for when you buy a Bias Velveteen Skirt Binding, no matter what the clerk says."

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Never in the history of Pottery manufacture was the cost of the ordinary lines so low as now. This is the result chiefly of the progressive reduction caused by modern labor and fuel saving methods.

We have recently landed by ships "Feliciana," from Hamburg, the "Bostonian" and "Catalonia," from Liverpool, the "Belgian King," from Antwerp, and the "Lillian L. Robbins," from Hong Kong, importations including new designs of DINNER AND TEA SETS, rendering the exhibit in our Dinner Set Department (3d floor) replete and complete in all grades, from the low-cost decorated Dinner Set for the Cottage as low as eight dollars, up through more than one hundred and forty patterns, foreign and domestic, to the most expensive decorated Porcelain Services to be found on this continent. Dinner Sets at thirty dollars that two years ago would have cost fifty dollars. More than forty of the one hundred and forty decorated patterns are stock patterns which can be had in sets or separate pieces, and readily matched, an advantage always appreciated by experienced housekeepers.

Stock patterns cost no more than patterns of which separate pieces cannot be obtained.

To accommodate our extensive stock patterns, we have added to our premises so that now we have more than TEN THOUSAND bins occupied to meet this demand.

Intending buyers, or those interested in seeing present styles and values, compared with last year, will find the ware marked in plain figures. One price only at retail, and no deviation.

The present prices do not represent a "marked down sale" or "closing out values," but are simply the REDUCED PRICES, based upon the REDUCED COST, of reliable ware.

We will thank any patron to point out on what item, if any, we are above low market value, as we are not undersold on equal ware if we know it.

Besides the many new shapes and decorations, patrons will find the OLD BLUE WILLOW WARE, the OLD BLUE CANTON CHINA, the OLD BLUE DRESDEN UNION CHINA, the OLD BLUE WEDGWOOD, and other of the Standard WORCESTER ROYAL PORCELAIN and HAVILAND PATTERNS.

In the GLASS DEPARTMENT will be seen the newest patterns of CRYSTAL CUT GLASS, for wedding gift pieces. Also LOW-COST PRESSED GLASSWARE, for seashore and rural outfits.

In the Art Pottery Rooms will be seen the choicest novelties in China, from Minton's, Doultons and the Royal Worcester Potteries, adapted to wedding and complimentary gifts, and on the Main Floor elegant Plant Pots and Pedestals, Umbrella Stands, Toilet Sets, etc. Our stock at this season was never larger, more valuable and comprehensive than now, comprising the best products of foreign and American potteries and glass factories, and prices were never so low.

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It looks pure and is as pure as it looks. You will buy it at sight. Your dealer sells it at 5c. a cake.

Made by
THE N. K. FAIRBANK CO.,
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IN REMEMBERING TO GET

Constantine's Pine Tar Soap,
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BUT you need to try this Soap only once to know how durable it must be. Other soaps are soft and melt away rapidly. This lasts well, and is pure. Its friends know all its excellent qualities. Do you?

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Try, try again."

WHITMAN'S Pure, Delicious Flavor. Mix with boiling milk or water, and it's made. **INSTANTANEOUS** Stephen F. Whitman & Son, Philadelphia.
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WITH
English Westminister,
Hall Whittington,
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Clocks, St. Michael's
Chimes.
Cases in Quartered Oak and Rich Mahogany.
511 Washington Street.
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CHRISTIAN ENDEAVOR NOTES.

Another floating society in the navy has been organized on board the Concord. Missionaries at Ningpo gave help at the organization.—At a county convention in Canada, the society that carried off the banner for the largest contributions to missions reported gifts showing an average of \$1.40 for each member.

In preparing the program for the Utah convention, an effort was made to make the sessions informal so as to secure as large a participation as possible on the part of the delegates, a plan which proved very successful. Systematic beneficence and missions were among the most prominent topics presented. The secretary's report showed that there are now fifty-one societies. The Endeavorers' responsibilities for Utah, in view of the prospect that it will soon become a State, were kept before the convention, and a resolution was passed asking the constitutional convention to submit to the people an article in favor of prohibition.

The last two personally conducted tours to Washington under the auspices of the Royal Blue Line leave Boston Wednesday, April 17, and Wednesday, May 8. The rate of \$23 covers every expense of the trip of seven days. Members of previous parties express themselves as delighted with the accommodations furnished. A detailed itinerary may be secured by addressing A. J. Simmons, N. E. P. A., 211 Washington Street, Boston.

Marriages.

The charge for marriage notices is twenty-five cents.

PARKS-HELMER—In Union Park Church, Chicago, April 23, by Dr. F. A. Noble, Samuel C. Parks of Lander, Wyo., and Ruth Helmer.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHAMBERLAIN—In Pasadena, Cal., March 12, Martha Chamberlain, aged 75 yrs.
POMEROY—In Boston, April 19, Gladys, daughter of H. S. and M. S. Pomeroy, aged 5 yrs.



Crescent Bicycles.

We have demonstrated that first-class Bicycles can be made and sold at our following standard prices.

- \$75 { No. 1, for MEN, 28 in. Wheels, 23 lbs.
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- \$40 { No. 3, for BOYS, 24 in. Wheels, 21 lbs.
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For experienced riders desiring a reliable light weight Bicycle, we recommend our **CRESCENT SCORCHER**, 20 lbs. 28 in. Wheels. **PRICE \$90.**

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Sample card, 12 **PENS**, different numbers for all styles of writing, sent on receipt of **4 CENTS** in postage stamps.

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BRASS BED, like above cut, which is a very pretty pattern and which we sell at a very low figure; we have it in all sizes .

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ODD BUREAUS, in Mahogany, Birch, Maple, Oak and Ash, suitable to go with brass and iron beds; special Oak Bureau, with 24 x 30 plate mirror .

12.75

OAK SIDEBOARDS, highly polished, with large French plate mirror

30.00

OAK DINING CHAIRS, with box frame, cane seat, highly polished

2.50

CEDAR CHESTS, 4 feet long, 24 inches deep, nicely finished

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PARLOR SUITES, 5 pieces, in silk brocatelle, fringed to the floor

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CHAMBER SUITES, in Oak, highly polished, with 24 x 30 plate mirror

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OAK CHIFFONNIERES, with 5 large drawers

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A Medical Home for Treatment of Nervous Invalids.
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A CHAUTAUQUA DESK FREE
WITH A COMBINATION BOX OF SWEET HOME SOAP
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BUFFALO, N.Y.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

Continued from page 698.

NEW IPSWICH.—Mrs. Della Lincoln, late of this town, has left \$2,500 to the church, \$2,000 of which is for the permanent support of its services. One-half of her husband's estate is left to several missionary societies.

SWANSEY.—The church has recently received a legacy of \$167 from the estate of Mrs. Briggs of Claremont, and will receive ere long \$2,000 each from the estates of Deacon A. A. Ware and Mrs. Lyman Parker, increasing the funds of the church and society to \$12,235.

The committees having the matter in charge have engaged Mr. I. B. Miller of the School for Christian Workers, Springfield, Mass., as field secretary of the Sunday schools of New Hampshire and Vermont. He comes well recommended, and will give his whole time to the work of organizing associations, holding conventions and the general development of the work. This is a new departure in the two States, though the need has long been felt, and consequently experimental. Plans for a vigorous campaign have already been made, and good results are anticipated.

Rhode Island.

PROVIDENCE—Central. The quarterly meeting of the branch of the W. B. F. M. was held April 25. The large congregation of women listened attentively to a teacher who has been working with Mrs. Gulick in a school for girls in Spain. The crowded condition of the building and its inconveniences were graphically described. Efforts are being made to raise an international fund to secure a building as a memorial to Mrs. Gulick, who is completing her quarter-century of work there.

Connecticut.

MIDDLETOWN.—South. Mr. Seth Butler has given \$1,000 to the church in the name of his late wife and an equal amount in his own name. The income is to be devoted to the musical interests of the church.

CHESTER.—Last week at a social meeting the "birthday bags" were opened and found to contain about \$120, which added to the improvement fund makes about \$700 to be used in repairing and remodeling the interior of the building.

HADLYME.—Impressive temperance meetings are being held and over 100 persons have signed the pledge already. An active society has been organized and it is proposed to push the temperance cause as never before in this place.

NEWINGTON.—At a meeting of the society last week, plans of the new chapel, which is to be built as an addition to the church edifice, were submitted and after lengthy argument were accepted. The size will be thirty-six by fifty-four feet. The complete cost will be not far from \$5,000 and work will begin immediately.

The church in E. Windsor has received a bequest of \$3,000 for a new organ.

MIDDLE STATES.**New York.**

BROOKLYN.—Puritan. The council to consider Dr. E. P. Terhune's resignation met April 25. Many warm tributes to the retiring pastor were spoken by attending clergymen, and resolutions appreciative of his successful work were read from the church and council. The action of the pastor and church was approved by the council.

NEW YORK.—Pilgrim. The beginning of the twenty-fifth year of the pastorate of Dr. S. H. Virgin was recognized by a dinner given by the Ladies' Society last week. When the pastor began his work in this field the membership was 100; now it numbers 730, with a Sunday school of about 700. The industrial school has also about 700 members, and the Chinese school is flourishing.

New Jersey.

NEWARK.—First. The Young Men's Club recently started a movement for a kind of Christian club house to be located opposite the meeting house, but so much interest has been manifested in the plan by young men of other churches that it has been decided to associate the new enterprise with the various parishes of the neighborhood and not with one alone. Stock to the amount of \$6,000, for providing a building and equipment, has been issued and largely subscribed for almost without canvassing. It is a neighborhood where such an institution promises to be useful, as the young men are numerous, the Y. M. C. A. building is a long way off and the only places where the popular means of amusement—bowling alleys, billiards, etc.—are to be found are a hall of doubtful reputation and a saloon. The movement is not for charitable ends, since the institution is expected to pay its way and its stockholders besides, but it is Christian, the aim being to keep the control in Christian

Continued on page 702.

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HIRE'S' Rootbeer

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The Neograph

The new Stencil Process Printer will make 2,000 copies of a written or typewritten original. Any one can use it. Price, \$10 up.

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simple, cheap, effective—will make 100 copies from pen-written original, or 75 copies from typewriting. No washing required. Price, \$3 to \$10. Send for circulars.

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20 Vesey St., New York

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For FIELD and FARM

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Holds but **DOESN'T HARM** your stock. Can be built to **STAY TIGHT** all seasons. Get circulars & estimates from dealers or

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60-2 MANHATTAN BLDG, CHICAGO.

Factories: ELLWOOD CITY, Penna.

For Beautiful Calendar, send 4 cts. in stamps.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 701.

hands and to give the young men clean and Christian surroundings. The Cadet Corps of boys of the church is thriving. They attend worship in a body the first and third Sundays of each month. They have just been presented with a fine silk flag by the women of the church.

DOVER.—In 1890 prayer meetings were instituted among the Swedes, who were also visited by traveling Swedish ministers. Last spring they called a student from Chicago Seminary, and in the summer following were organized into a church with twenty-five members. This church has recently been admitted to membership in the Northern New Jersey Conference, and is now, with a membership of forty-six, one of the Congregational family. The pastor says that the prime articles of their creed are that the whole Bible is God's word and that all church members should be truly converted.

THE INTERIOR. Ohio.

TOLEDO.—First. A union service was recently held to which were invited the colored Baptist and the African Methodist Episcopal churches. In East Toledo Mr. Jan Petro, a Hungarian student at Oberlin, has preached to his own countrymen in their language for two months, and recently thirty-nine of them partook of the communion for the first time. They have purchased a large number of Bibles and Testaments for their own use.

Indiana.

KOKOMO.—This church, which has been vacant since December, calls to its pastorate Rev. R. J. Smith of Newport, Ky., and it is understood that he will accept. His church has been prospered and greatly strengthened during his pastorate of five years. He will be cordially welcomed by the brethren in Indiana in his new and important field. The Kokomo church maintains a mission, which is prospering, in the north end of the city.

THE WEST.

Missouri.

COLE CAMP.—The church, which was dropped from the list of aided churches, has applied for \$200 from the H. M. S. Recently \$200 have been spent on the meeting house and \$140 on the parsonage.

Iowa.

PERRY.—The church has been blessed by special meetings conducted by the pastor, Rev. A. D. Kinzer. The meetings were started by the request of the Endeavor Society, and the ingathering included twenty-eight persons, all but three on confession.

OSKALOOSA.—This church has received a fine pipe organ, the gift of one of the members. It was used for the first time on Easter. Rev. W. L. Bray is supplying the church for a few Sundays.

Minnesota.

VERDALE.—This church, pastorless for several months, is endeavoring to secure a pastor who will preach there and in Bertha, a new railroad point where the little church formed before the coming of the railroad has been without a pastor for years.

Evangelist A. A. Davis has been holding meetings in different neighborhoods of Todd County, with large attendance and some conversions. In one district a desire is expressed for an organization of a church. There is no other service and the church when formed will be yoked with some one of the numerous churches of the "Pillsbury group."

Kansas.

WABAUNSEE.—After a recent clearing of the roll the church has 150 members, eighteen of them residing in Tabor Valley district, where the pastor preaches at regular intervals, and a deacon has been appointed to care for the local work.

DOVER AND WAKARUSA.—These churches are pushing forward with their good work. In Dover the Sunday evening congregations are the largest. The Sunday school and Y. P. S. C. E. are doing excellent work. At Wakarusa the Y. P. S. C. E. meets on Saturday evenings.

Nebraska.

COWLES.—This home missionary church has recently added a vestibule and belfry to its building, thereby greatly improving its appearance and convenience. This has been rendered possible by the generous contributions of Eastern friends, who cordially sympathize with the church and community. Rev. Samuel Deakin is pastor.

PACIFIC COAST.

California.

SAN FRANCISCO.—Third. Prof. G. D. Herron is delivering a course of lectures and large numbers hear him. His address at the Monday Club drew

Continued on page 703.

THE RISING SUN STOVE POLISH
AND SUN PASTE

SUN PASTE
FOR A QUICK AFTER-DINNER SHINE
APPLIED AND POLISHED WITH A CLOTH"

IN GAKES
FOR GENERAL
BLACKING APPLIED AND
POLISHED WITH A BRUSH"

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TRADE MARK

**CURES DISEASE
WITHOUT
MEDICINE**

It has Cured Chronic Cases
—PRONOUNCED—
"INCURABLE"

**NOT A BATTERY OR BELT.
NO SHOCK.**

PROFESSOR TOTEN,
of YALE COLLEGE, says,
on page 225, volume 7, of his work,
"Our Race":
"But, thanks be to God, there is a
remedy for such as he sick—one sin-
gle, simple remedy—an instrument
called the Electropoise. We do not
personally know the parties who
control this instrument, but we do
know its value. We are neither
agents nor in any way financially in-
terested in the matter."

Write for book, telling
"What it is" and "How it Cures."

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

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to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

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Botanic
Cough Balsam**

More than 10,000 Testimonials
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spontaneous and heartfelt gratitude for
the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

Sold by all Druggists.

HOOPING-COUGH GROUP.

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The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, Engl-nd. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

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PRIZE of
16,600 Francs

THE GREAT
French Tonic

Your druggist must have it—if not, send name and address to
E. FOUGERA & CO.
26-28 N. William St.
New York.

U. S. Census for one year, 1880, reports
**35,607 Deaths from
Cancer.**

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, **without the use of the knife.** We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **Drs. W. E. BROWN & SON, North Adams, Mass.**

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by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in the *Congregationalist*.



For Coughs, Colds and Pulmonary Diseases.

A TRUE BALSAM.

ELY'S PINEOLA is made of the best healing balsams and gums, with other active expectorants. It will be found excellent for all throat and lung inflammations and for asthma. The annoying tickling and nervous irritation in the throat, producing hacking coughs, is quickly relieved by it. Consumptives will invariably derive benefit from the use of Pineola Balsam, as it quickly abates the cough, renders expectoration easy, assisting nature in restoring wasted tissues. Those who have suffered from Catarrh are aware that it is accompanied by a secretion, which falls from the nasal passages into the throat, and irritates the bronchial tubes, not infrequently producing a cough, which may soon develop into genuine bronchitis. There is a large percentage of those who suppose their cases to be consumption who are only suffering from a chronic cold or deep-seated cough, often aggravated by catarrh. Over this condition of the throat, bronchial tubes and lungs the Pineola Balsam exerts immediate healing influence, and we recommend this preparation to be used in connection with Ely's Cream Balm in such cases. The Pineola Balsam is pleasant to the taste, is soothing to the inflamed surface, and when once fairly tried is certain to supersede all other treatments for coughs, colds and affections of the respiratory organs.

Coughs and colds are usually the result of exposure or neglect, and if not properly treated their natural tendencies are pneumonia or consumption. More lives are sacrificed by the neglect of "slight coughs" than can be estimated. Keep the Pineola Balsam on hand for use when occasion arises.

Price of Pineola Balsam, 25c. per bottle; Cream Balm, 50c. ELY BROS., 36 Warren St., N. Y.



FREE!

The late Prof. Basil Manly, of the South Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.

Rev. W. E. Penn, the noted evangelist of Eureka Springs,

Ark., says: I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure. I recommend this treatment wherever I go, and know of many cases of Catarrh and Lung trouble that have been cured by its use.

Rev. W. E. PENN.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send medicines for three months' treatment free.

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New Diuretic, Rheumatic, Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell, Rhine, Watertown, N.Y., U.S.A.

Continued from page 702.

together many clergymen and others. The general sentiment is favorable to hearing him and arrangements are made for his speaking in Oakland and Alameda. Dr. C. O. Brown of the First Church dissents from his views and gave a public reply to them, April 21.

Rev. R. H. Sink of Stockton is delivering a third course of stereopticon lectures.—Preaching services have been inaugurated by Rev. John Rea in Mill Valley.—The corner stone of the new edifice in Glen Ellen was laid Easter afternoon.

Oregon.

SALEM.—First, Rev. W. C. Kantner, D. D., pastor, recently received twenty-seven new members, all but three on confession. A son and two grandchildren of the famous John Brown were among the number. This service closed the first six months of the present pastorate, with sixty-eight additions during that time. A number of material improvements have been made in the building, chiefly by an earnest band of faithful women.

PORTLAND.—First. At the suggestion of Dr. G. R. Wallace fifty or more of the young men of the church recently formed a Young Men's Fraternity Club for reaching out after young men in a social, intellectual and philanthropic way. Meetings are held fortnightly, social and study evenings alternating. A young woman's club of a similar nature is in process of organization.

WEEKLY REGISTER.

Calls.

ANDERSON, Emil A., to Scandinavian Ch., Winona, Minn.
BACON, Wm. L., Hartford, Ct., to Washington St. Ch., Beverly, Mass.
CASE, Alb. M., Iowa Falls, Io., to Monticello. Accepts.
CHILDS, Edward P., to remain a year in Ashland, Ore.
CONE, Jas. W., Alameda, Kan., to Elms. Accepts, and has begun work.
FLINT, Irving A., Bangor Seminary, to First Ch., Falmouth, Me.
FRANCIS, Everett D., Hartford Seminary, to First Ch., Ludlow Center, Mass. Accepts.
GALLAGHER, George W., Tacoma, Wn., to Dickinson, N. D.
GRIFFITHS, Thos., Oberlin Seminary, to Petersburg, Neb.
HARLOW, Samuel A., accepts call to Salem St. Ch., Worcester, Mass., where he has been supplying.
HAYNE, Thos. B., Clanton, Ala., to Gate City. Accepts.
HUGHES, Morien M., late of Munsville, N. Y., to Rome, for a temporary engagement. Accepts.
HUSTED, Jno. T., to continue indefinitely as pastor of the Second Ch., Grand Rapids, Mich.
HUTCHINSON, Walter P., to remain a year in the Fourth Ch., N. Abington, Mass.
LANGE, Jno. G., Wahoo, Neb., to Leigh.
MILLER, P. Edward, Bangor Seminary, accepts call to Sumner, Me.
NELSON, Jno. W., Chicago Seminary, to Toledo, Io.
ROBERTS, Jno., to continue in Newcastle, Neb.
SHINGLER, Jno. J., Cedar City, S. D., to Perry Center, N. Y. Accepts, and has begun work.
SKINNER, Dav. E., pastor at charge of Sioux Association, Io., to Nora Springs. Accepts.
SMITH, J. Franklin, Wescott, Neb., to preach in Arcadia also.
SMITH, Ralph J., Newport, Ky., to Kokomo, Ind.
TEMPLE, Wm. H. G., Phillips Ch., S. Boston, Mass., to Plymouth Ch., Seattle, Wn.
TREVOR, Ernest A., to remain a year in Rio and Wyocena, Wis. Accepts.
TUTTLE, E. A. (Meth.), to Munsville, N. Y. Accepts, and began work Feb. 1.

Ordinations and Installations.

BIRLEW, Gordon E., o. Albuquerque, N. M., April 18. Parts, Rev. Messrs P. A. Simpkins, S. V. Dilley, E. H. Chapman.
BUXTON, Wilson R., i. S. Acton, Mass., April 29. Sermon, Rev. Arthur Little, D. D.; other parts, Rev. Messrs. Joshua Colt, G. A. Tewksbury.
DAVIES, Wm., i. Second Ch., Spokane, Wn. Sermon, Rev. E. L. Smith; other parts, Rev. Messrs. O. F. Thayer, Samuel Greene, W. B. Morse, Jonathan Edwards, T. W. Walters, W. C. Wise, A. J. Bailey.
MATTHEWS, A. G., o. Waterville, Me., April 23. Sermon, Rev. J. H. Matthews; other parts, Rev. Messrs. W. G. Mann, T. P. Williams, G. Y. Washburn, E. M. Cousins.
PENMAN, Jno. S., i. Central Ch., Bangor, Me., April 24. Sermon, Dr. E. L. Clark; other parts, Rev. Messrs. C. H. Cutler, H. L. Griffin, G. W. Field, D. D., J. S. Sewall, D. D., C. J. H. Ropes, B. B. Merrill.
RIVES, C. J., o. Morrison, Okl., April 18. Sermon, Rev. R. B. Foster, D. D.; prayer, Rev. I. A. Holbrook.

Resignations.

CRATHERN, Chas. F. H., Charlestown, Mass.
DEROME, Jules A., Cottage Grove, Minn., to take effect July 1.
DINGWELL, Jas., Union Ch., Rockville, Ct.
DURVEY, Jos. T., First Ch., Omaha, Neb. He is called to First Reformed Ch., Brooklyn, N. Y.
EVYON, Alb. E., Inkster, N. D.
HAIRE, Wm. C., Valley Falls, Kan.
INGALLS, Edmond C., Brookfield, Mass.
MCNEEL, A. W., Dinsdale, Io., withdraws resignation.
MCPHIE, Moses, Bloomington, Kan.
STANTON, Jas., Eaton, Col.
STURTEVANT, Ernest W., Hartland, Vt.
WALKER, Jas. F., Willow Lake, S. D.
WALLACE Wm., Calumet, Mich.
WOOD, Reuben R., Lakeside Ch., Clear Lake, Io.

Dismissions.

JESSEPH, Leonard E., Colville, Wn., to the Spokane Presbytery. He is called to the Presbyterian Ch., Fairfield.
TFRHUNE, Edward P., Puritan Ch., Brooklyn, N. Y., April 25.

Churches Organized.

PAWNEE, Okl., April 17. Seventeen members.
SAN FRANCISCO, Cal., Pierce St., April 14. Twenty members.
WAKITA, Okl., April 5. Seventeen members.

Miscellaneous.

WALTON, Richard C., Rogers, Ark., has been elected manager and president of Ozark Mt. Chautauqua Assembly.
WILLIAMS, Wm., who has declined a call to remain in Milltown, N. B., received 288 from his congregation recently, as a token of esteem.

Quickens
The Appetite
Makes the
Weak Strong.

AYER'S
THE ONLY GOLD MEDAL
Sarsaparilla
Has Cured
Others
And Will Cure You.

Ayer's Cherry Pectoral for Coughs.

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BREAKFAST BEVERAGE,
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This BREAD COFFEE
is nourishing, supporting, upbuilding.
It is the long-sought breakfast and supper
beverage for children, and for adults in whom
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REMEMBER WE REFUND YOUR MONEY

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Order today. Send in your order for a set or more AT ONCE as thousands will avail themselves of this
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Quickly, we make this unheard of offer. SIX
SOUVENIR SPOONS, after dinner coffee size,
HEAVY COIN SILVER PLATED, with GOLD
PLATED BOWLS, each spoon representing a dif-
ferent building of the World's Fair. The handles
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